

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE University of Edinburgh paid a very high compliment to one of its former professors when it asked Dr. PRINGLE-PATTISON to deliver the Gifford Lectures under its auspices. Professor PRINGLE-PATTISON had already been Gifford lecturer at Aberdeen, and his lectures there, published under the title 'The Idea of God,' have obtained wide recognition and appreciation. For his course at Edinburgh he chose the more restricted subject of the 'Future Life,' and the first series has just appeared—*The Idea of Immortality* (Clarendon Press; 12s. 6d. net).

It is a fascinating book, written with distinction and with a clearness of style and thought that makes the reading a continual pleasure. It is not a difficult book to read, and yet it never fails to make demand on the reader for attention and judgment. It is obvious not only that the writer has thought deeply on his theme (that we should expect), but that he has explored widely and thoroughly the literature of the subject. As a proof of this it may be said that his pages on the Hebrew belief are correct and even illuminating.

What are his own conclusions on this great question? He reviews three arguments for a future life, which may be called the metaphysical, the moral, and the theological. The first of these, the metaphysical, is based on the nature of the soul.

From the earliest times and by some of the greatest minds it has been held that the soul is a substantial entity within the body, eternal in its nature, divinely created, and inhabiting the body for only a period.

Professor PRINGLE-PATTISON rejects this view of the soul, almost with scorn. 'People talk as if the being of a soul were something which almost defied annihilation. . . . But surely it is quite the other way.' The soul is just the true self that comes into being as the result of continuous effort. It is the coherent mind and character which is the result of the discipline of time, not some substantial unit or identical subject present in the body all along. It 'achieves a unity and identity,' however, as a self, and 'attains individuality and independence in an ultimate sense.' This does not seem very different from the idea of the soul as a substantial unit; but let that pass.

The writer's own conclusion at this point is the important thing. 'Is it, then, unreasonable to conclude that an individuality so real, and the goal apparently of an age-long process, must be capable of surviving the dissolution of the material frame through which it was brought into being? The body, ceasing to be a living body, may relapse into its elements when it has "fulfilled" itself, while the true individual, in which that fulfilment con-

sisted, pursues his destiny under new conditions.' It may be added that this conception of the 'soul' implies the doctrine of 'conditional immortality,' a position which the writer expressly adopts at a later stage.

The moral argument for a future life is also rejected. The idea is the necessity of a future life to redress the balance of this life, either in the form of retribution or in the more refined form of compensation. The belief in a future existence would be thus a moral necessity. 'But,' asks the Professor, 'have we any right to stake the whole character of the universe as rational and righteous on the question of our own personal survival or non-survival?' 'The very idea of "justice" as the satisfaction of an individual "right" seems to disappear in the atmosphere of religion.'

Professor PRINGLE-PATTISON finds the most satisfying ground of faith in the theological, or perhaps better the religious, argument. It is the nature of God, and consequently the reality of 'eternal life.' The nature of God is love, and, if so, the value of the finite world to the Spirit of the universe must lie, above all else, in the spirits to whom He has given the capacity 'to make themselves in his own image.' These spirits themselves are values to God. We may conclude, then, that they are not made to be broken up and cast aside and to be replaced by relays of others in a continual succession.

'At such a standpoint, the belief in immortality is not based by the religious man on any personal claim for himself or even for others; it seems rather, as our argument has suggested, to be an inference from the character of God.'

To affirm that the ideals and hopes which have been the nursing-mothers of mankind are 'too good *not* to be true,' is to teach the same conclusion from another starting-point. In other words, 'the idea of immortality has no religious significance, and it loses all credibility, if we separate it from

the idea of eternal life as a realized possession.' The immortality of man lies for him in his union with the eternal object on which his affections are set, and he seeks no other assurance.

A Professor of Theology remarked to the writer the other day that no book is so much needed at present in the theological field as a new work on sin, a really big treatment of the subject.

Well, it is certainly a big subject, and bristling with difficulty. It is more difficult now than it used to be. For what the present age needs to be convinced of afresh is the fact of sin, or at least its seriousness. That a sense of the reality of sin is very weak among masses of men, even among professed Christians, admits of no question. They are prepared to consider moral disorder and crime, faults of character and frailties of temperament, but sin?—they can attach little meaning to the term.

One problem that the big man who writes this new book will have to face is the Fall. Was there ever a Fall? If so, what were its nature and significance? It is easy to criticize the views expressed by Canon Barnes and others on the subject of an alleged Fall. But beyond all cavil, modern science, with its key-word evolution, has made the notion of a Fall very difficult to many minds, and not all seem to see just how very difficult it is. To speak as some do, of 'a Fall upwards' is to miss the whole point. If it was upwards, it was not a Fall.

The theologian who is to render modern theology the great service indicated will do well to read a very unpretentious little work which was noticed in THE EXPOSITORY TIMES last month—'The Christian Idea of Sin and Original Sin,' by Mr. E. J. BICKNELL. Therein we find, among other excellent chapters, a specially good one on this difficult subject of the Fall and Original Sin. Let us set down the main point in his own words.

'Without in any way denying the progress of mankind, we hold that the highest kind of progress has been prevented by a falling away from the true line of advance. Sin is that which not only ought not to be, but ought never to have been. . . . We are told that as we follow the upward development of life in this world many species have, as it were, made false steps. They have chosen the easier road and been content to adapt themselves so thoroughly to their present environment that they have reached a state of equilibrium. Advance is no longer possible. They remain stationary. And the inevitable result of this refusal to co-operate with the upward movement is, in the long run, death.'

'We may apply this to the spiritual evolution of the human race. It is perfectly conceivable that the race as a whole has failed to live up to God's purpose. It has developed along wrong lines. Its evolution has been misdirected. . . . If this is so, if the race is evolving along wrong lines due to misdirection in the past, the individual, even though he is in no sense personally responsible, is barred out from God. Each member bears the burden of the misdirection of the race. He is not personally guilty, but he suffers from that moral and spiritual disability which we call original sin.'

'Now, if this view represents the truth, original sin is indeed the grave matter that Christian theology has always supposed. It is no passing weakness that mankind will outgrow. No regression is possible. In nature, steps made in the wrong direction cannot be retraced. Humanity can never save itself. It can never get back on to the right lines.'

A cordial welcome will be given to the first number of a new religious magazine which has just appeared. The name is *The Congregational Quarterly: A Review of Religious Life and Thought*, and it is issued by the Congregational Union of England and Wales. The Editor is Dr. Albert

Peel, and on the Editorial Board the name of Dr. W. B. Selbie is included. The interest of the opening issue is of a general nature. Only two of the articles are what may be called theological, but one of these attracts attention at once by its title, and more than maintains the attraction by its merits. It is on 'The Meaning of the Death of Jesus.' The writer is the Rev. A. D. BELDEN.

Mr. BELDEN refers at the outset to the difficulties the modern mind feels about the older mechanical theories of the Atonement. Such ideas as the innocent suffering instead of the guilty, of a substitute being punished in the sinner's place, and of a redemption entirely independent of the soul's co-operation, arouse an intense feeling of revolt. The answer of Christian theology to these difficulties has been anything but plain, and the preaching of the Cross has consequently become vague and ineffective in the modern pulpit. The result of this is loss of power.

It is loss of power because the Cross is the supreme symbol of our faith. The New Testament gives a predominant place to the death of Jesus. The greatest fact about Him, according to the Apostles, is that He died. The love of Christ constraineth us because . . . one died for all. Jesus invested the crime of His murder with a redeeming efficacy, and 'all through history the Cross has carried His meaning,' not that of His murderers. It was because the Apostles saw 'His meaning' that He became to them more than a Divine Teacher and awakened their passionate devotion.

It is perfectly clear that Jesus *intended* His sacrifice to be to every sinning soul the proof of a deathless redeeming love. He embraced it wholeheartedly. It was not forced on Him, and we must reject the 'mischievous travesty' of the truth which represents God and Christ as opposed, as punisher and punished. Jesus believed, in His love for men, that His Cross would, at some point and in some way, intervene between them and their sins. 'He died hemmed in by sin on every hand, betrayed by

His followers, forsaken by all . . . yet dying of set intent *for their sins and mine* in a passion of purest love.'

But there must be more than that. Why? What more do we want? There is the key to the whole matter. *We all do want something more.* We want atonement. And that word stands in the human soul, by a deep, undeniable instinct, for compensation—compensation before reconciliation. This is more a demand made by man than by God. A wrong must be righted somehow, and man cannot rest in God's mercy till he knows this will happen. The necessity for atonement is 'a great hungry cry from humanity,' and it is there because it is in God.

Those who deny the necessity of an atonement because God is love forget love's Perfect Equality which we call justice. They forget also that the sinner is part of a society, every member of which is also and equally the object of Divine love. If sin were only a personal insult to God, it might be forgiven easily. But it is more. It is a corporate thing. It is a blow against His other children. We need a new sense of the terrible complications that sin causes. And in every heart there lies a fierce demand that somehow the gaping rents that sin makes in the very fabric of the universe—for the moral law is the world's true structure—shall be mended, wrong righted, and atonement made.

When, therefore, One appears in history bearing the credentials of a moral victory, exquisitely right in all spiritual matters, offering Himself in His travail to redeem us all, saying in effect 'I am the Atonement,' even as He said, 'I am the Truth'—is it too much to say: 'He meets this fundamental hunger of our souls for atonement too perfectly for us to believe Him mistaken? We will believe Him right!'

'If at present we cannot go beyond this, if we cannot yet trace with perfect psychology the entire mystery of how the sacrifice of Christ in death reaches out to defeat sin in the universe that lies

beyond our earthly life, and whither, alas! our own personal sin has travelled in its far-reaching consequences, need we refuse on that account this meaning of His death for ourselves here and now?'

The *Hibbert Journal* for January contains an article by Professor B. W. BACON of Yale University on 'Two Parables of Lost Opportunity,' the purpose of which is to 'restore to more authentic form two much-disputed parables of Jesus.' The primitive tradition, in the period of oral transmission, was marked by a homiletic 'adaptation to the occasion.' But Professor BACON thinks the period of editing witnessed an even more drastic handling.

The current theory is that 'Matthew' and 'Luke' (Dr. BACON uses inverted commas in both cases) were indebted for their material to Mark and Q mainly. Q, as it was used by them, was in Greek, but this was a translation of an Aramaic original (S). This was 'perhaps known to Mark, but left by him in comparative neglect.' The material thus derived from Q has been 'adapted' by both the first and third evangelists.

'Matthew' is the bolder and more thorough-going adapter. He turned Mark's parable of the Patient Husbandman, *e.g.*, into the Tares in the Wheat.* The section he appended to the parable of the Slighted Invitation (22¹⁻¹⁴) is his own 'expansion.' The householder of 'Luke' is transformed by 'Matthew' into the Messianic King. And in other drastic changes he is governed by his desire to show the necessity of good works, and to condemn the teachers of 'lawlessness.'

'Luke' has no such doctrinal idiosyncrasy. He is an historian. He writes to tell things 'in order.' It is true, he has his weaknesses also. The 'Great Interpolation,' *e.g.*, he organizes as a travel document, but the local touches are so transparently artificial that these 'travel-rubrics' are recognized easily as a device of the evangelist and not really

a reflexion of fact. He has his humanitarian tendency also, but this only accounts for his choice of material. And, finally, he is a strict moralist, and tries to safeguard the teaching of Jesus from misuse. He does this frequently. Indeed he is very careful about it, for he not only appends the parable of the Dishonest Steward to safeguard that of the Prodigal Son against misuse, but he appends to the Dishonest Steward two sayings on the use of wealth to safeguard this also from misapplication.

But, with these (and perhaps other) exceptions, he is blameless as compared with 'Matthew'; and the two parables of the Half-shut Door (Lk 13²²⁻³⁰, Mt 7¹³⁻²³) and the Slighted Invitation (Lk 14¹⁵⁻²⁴, Mt 22¹⁻¹⁴) are proof of this. A careful scrutiny of the material shows that Luke's version of the former has unity, authenticity, and consistency, while Matthew has only scattered fragments of it greatly modified in form.

But in both evangelists the motive of the two parables is the same—to guard against antinomianism. In the source the parables of the Kingdom were in a group ending with the Sower. Upon this followed, 'perhaps not immediately, the pair of parables of Lost Opportunity, introduced by a bystander's question. For in the arrangement of the Source it would seem to have been the parable of the Sower which evoked the question: "Lord, are they few that be saved?" to which Jesus replies with the parable of the Half-shut Door.' This parable answers the question with the lesson, 'Now is the day of salvation.' It emphasizes the urgency of immediate repentance. The two later evangelists not unnaturally brought the second of the pair of parables, the Slighted Invitation, into connexion with the fate which Jerusalem had drawn upon itself by its murder of God's messengers.

The whole article is an instructive example of what we venture to call subjective criticism. Criticism has its rights and duties, and it must be left free to pursue these without let or hindrance. But it may not be altogether out of place to plead

for a little more reality in criticism. The way in which imagination is allowed confidently to dominate the arrangement of the original sources and their modifications in the process of using them does not appeal to a sense of reality.

At a Y.M.C.A. hut in France, discussion turned on the nature of the Christian life, and a demand was voiced for explicit instruction as to what for each man discipleship would mean. The hut leader pointed out that it was not in accord with the spirit of Christianity to frame a code of rules. John the Baptist gave explicit guidance to various classes in answer to the question, What shall we do? But Jesus, in answer to the same question, replied, 'This is the work of God, that ye believe on him whom he hath sent.' Get the Spirit of Christ, said the hut leader, and follow that. But this did not seem to satisfy. 'I want to know,' said one soldier, 'just exactly what I, John Smith, have to do.' This represents a spirit widely prevalent to-day, a spirit which is less concerned with first principles than with their practical application in everyday life. And no doubt it is one of the main duties of the Christian teacher to interpret the faith in terms of men's daily life, and show its relevance to the problems of the hour.

A very interesting book has been issued by the Student Christian Movement, which seeks to bridge the gulf between the cloister and the market-place. It is entitled *Everyday Religion*, by Edward S. Woods, M.A. (5s. net). The various chapters discuss Christianity and Work, Money, Thought, Beauty, Recreation, Sex, and Health. The book is ably written, and its criticisms are vigorous, if at times one-sided. To speak evil of dignities has no terrors to the modern mind, and Mr. Woods is, above all, modern. The Church, as usual, is the principal whipping boy, and a good second is, of course, the Victorian Age.

It illustrates the bias of Mr. Woods' thinking that, while he finds the present industrial order

thoroughly unchristian, his only reference to the great drink evil is a passing remark that 'the ploughboy and the publican, the merchant and the mechanic, need not go outside the shop, the farm, or the factory to express and exhibit the Spirit of Christ.' And again, while he condemns the Church, he quotes with approval a statement that 'most of the younger generation are outside the Churches not because they don't care, but because the Christian organizations are not Christian enough to meet their need.' It is difficult to see what good can come of such a travesty of the actual facts.

Coming to constructive work, Mr. Woods acknowledges that 'idealists are trying people because they are frequently so vague. Those of us who believe that our present industrial and social arrangements are a remarkably poor attempt to solve the old problem of human living together are

often asked what exactly we should propose to put in the place of the present system. That question I will try to answer.' What is the answer? What is the substitute for the present industrial system? It is to be a system marked by three characteristics—service, co-operation, and humanity. All that Mr. Woods has to say on these topics is admirable, but how far does this take us? The Christian individualist would give as hearty assent to this teaching as would the socialist. Why then speak as if it implied the overthrow of the present industrial order? Why speak as if the Kingdom of God were bound up with a certain economic theory? The best thing about Mr. Woods' book is that in the end he preaches the old remedy for 'the old woe o' the world,' and if his manner of preaching it proves effective in this new age, Christians of every school of economics will heartily rejoice.

The Development of Thought within the Fourth Gospel.

BY THE REVEREND R. H. STRACHAN, D.D., EDINBURGH.

II.

ALL that has been said in the previous article constitutes an attempt to describe the kind of thought and attitude towards the historical facts of the Christian faith which we find in the Fourth Gospel. The ultimate intention has been to lead up to another question, Is it possible to trace in the Gospel any plan of internal development which determines the course of thought of the Evangelist? His thought is a kind of thought that is emancipated from any mere bondage to actual historical fact. He is a preacher expounding a theme; a haggadist bringing out hidden meanings in the traditional material and suggesting a providential order in the history; a profound Christian, whose inward loyalty of love to Christ has quickened his spiritual vision to behold the life of Jesus and His disciples as an unchanging drama, a conflict between Light and Darkness, Love and Hate, Truth and Unreality.

It does seem possible to trace a plan which has determined the Evangelist's course of thought right through the Gospel. In a general way, he himself tells us the plan. In 20^{30, 31} he says, 'Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written (you have the book in its present form), that ye may believe (go on believing) that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.' He asserts: (1) That he has made a selection out of the available historical material. (2) That he intends to use the material before him in such a fashion as to strengthen and deepen the faith of his readers. Apparently he has chiefly in view those who are already Christian.

We shall, therefore, be prepared to find that 'faith' or 'belief' is a dominant idea in the Fourth Gospel. In a sense, we are stating the truth in-

correctly. The noun—*πίστις*—does not occur at all in the Gospel, and only once in the first Epistle (1 Jn 5⁴). Not faith in the abstract, but 'faith'—'belief in action,' believing examples of faith, varieties of faith illustrated in actual persons and incidents—these, together with their opposites, unbelieving hostility and rejection, are the themes of the Fourth Gospel. And there is a more or less formal arrangement of incidents and discourses in the Gospel, illustrating different phases, stages, and kinds of faith; beams of the 'Light shining in darkness.'

In order to illustrate the grouping of events and sayings in the Gospel, and to show that the development of thought is not formed by mere historical and chronological arrangement, we may take what I regard as the most significant use of an incident in the Gospel—the Cleansing of the Temple. In the diagnosis of disease, the symptoms may, for a time, be those connected with one or other of two diseases. The two may seem to run for a time in parallel lines, until at length a certain symptom appears which is decisive. The two lines cross one another, and, in the phrase of the old physicists, we have the crucial instance, the *instantia crucis*. The Cleansing of the Temple, narrated at the very beginning of the ministry, is a 'crucial instance' in determining the development of the thought in the Gospel. You may treat the story as an incident inserted in its proper place, and suggest that there were two cleansings; or you may set aside all such notions, and assume that there was some special reason, other than historical, for inserting the story where it stands. Undoubtedly, if we are not to despair of the historical value of the Synoptic record, it is there introduced as the act which precipitated the final crisis of the crucifixion. In the Synoptic Gospels it stirs the smouldering enmity into a blaze: in the Fourth Gospel it provokes only a mild protest. Why then should it be introduced here at all? I would suggest that its introduction is the key to the Evangelist's use of all narrative. It is introduced for the sake of the interpretation to which a certain famous saying of Jesus,—'Destroy this temple'—incorporated in the traditional narrative before the Evangelist, lends itself. The saying enters into the charges brought against Jesus at His trial. You will notice that in the course of the short, sharp controversy that follows the story in this Gospel, the saying is interpreted by the Evangelist as a

prophecy of the Resurrection, and of all that is involved in the Resurrection. Apart from its use at the trial, it is recorded only in John in its historical setting. The nearest Synoptic approach to it is in Mt 12⁶, 'One greater than the temple is here,' where the context is the claim to supersede ritual observance in the cause of humanity. Probably this is the original significance of the saying, and it is not merely a prophecy of the Resurrection as the Evangelist interprets it. The Resurrection, however, made possible its fulfilment. The Resurrection fills all the Evangelist's mind at the moment, and the faith it produced. He wishes to emphasize a certain stage in the growth of faith in Jesus in the hearts of the disciples. 'When, therefore, he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.'

It is to be noted that from 1³⁵, right on to 2²², the growth of faith in Jesus, how the disciples came to believe in Jesus, is the dominant note. Notice 1⁵⁰. 51 2¹¹ 2²². Each of these verses marks a stage of faith, a lower, a higher, and the highest. In the first passage, Nathanael believes in Jesus because He saw him under the fig-tree; had by a marvellous insight divined that he was a man who had secret spiritual struggles in the privacy of his own home, of which he could speak to none. There is also the great variety of ways by which the disciples came to Jesus—through the ministry of the Baptist, through the ministry of a brother, through a chance meeting. In all these cases an instantaneous effect was produced, and they followed Jesus. He had by one way or another found a place in their hearts. They loved him for what He had done personally for them. Of their faith, Jesus Himself says that faith bounded by individual experience is only a stage. 'Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. Verily, verily, I say unto you (plural), Ye shall see the heaven opened (opened and remaining open), and the angels of God ascending and descending upon the Son of man.' They shall see the abiding gracious ministry of the Father in the earthly ministry of His Son—the 'solemn parting of clouds of divine Providence' displayed that men 'may gaze into the mystery beyond.' Jesus is the ladder on which the angels of God ascend from and descend to the life of men. It is a summary of the significance of the whole earthly ministry. The disciples' faith will

grow as their vision and experience of the scope of Jesus' ministry is enlarged.

In 2¹⁻¹¹ we have a typical instance of the exercise of this wider ministry. It may be said in passing that the miracle is probably selected—out of the traditional material at the Evangelist's disposal—for its symbolic significance, and that there is an allusiveness in the turning of water into wine. Is it the turning of the water of Jewish ceremonial religion into the wine of the Christian Gospel? Jesus is not only Jacob's but humanity's ladder. However that may be, it is important to note that Jesus is not represented as taking a guest's part at the feast, though He is bidden as a guest. He is behind the scenes, in the kitchen as it were, unobtrusively exercising His ministry of compassion, saving the face of an unknown host. None knew who had provided the wine, save the servants, and presumably the disciples. Jesus remains in humble obscurity. In that miracle, it is stated in 2¹¹, Jesus manifested His 'glory,' His 'character,' showed who He was; and on grounds like these His disciples believed on Him. As yet, however, theirs was a faith founded on the facts of the earthly ministry, and especially on the 'signs' or 'miracles,' and therefore not yet a perfect faith.

Thus we reach the *crowning stage of faith* in 2²², the Resurrection-faith. 'They believed the scripture, and the word which Jesus had said.' To 'believe the scripture' is to realize the meaning of prophecy, to see Jesus foreshadowed in prophecy. That, in modern language, was equivalent to saying that Jesus was the fulfilment of the world's hope, and that His coming was founded on the eternal laws that govern the universe. Jesus' life and mission were 'no Divine freak or caprice,' to quote Professor Burkitt, 'but a part of a well-ordered whole. To the pious Jew, the utterances of the Prophets had very much the same place in their idea of the world as what we call the Laws of Nature have for us.'¹ It is the special purpose of the Gospel of Matthēw to display Jesus as the fulfilment of prophecy, and although we may dissent from some of the interpretations the first Evangelist puts on individual prophecies, his method is already an approach to giving Jesus that cosmic significance which He has in Paul and in the Johannine Gospel. The latter says that the climax of faith is reached when the disciples 'believed the scripture, and the word which Jesus had said.' To the Evangelist,

Jesus is much more than the fulfilment of Jewish prophecy, or the foreshadowings of the law. He is—even in his passing 'words'—the fulfilment of all that *Logos* stood for in the popular philosophy of the Hellenistic world. *Logos* was one of those popular terms much in use in the end of the first century in circles where men were sitting loose to the old tradition, and were feeling, as we feel, the spirit of a new Age. It is practically certain that John has not in view any particular philosophical system, but was very much in touch with popular thought. 'Jesus Christ,' he virtually says, 'is what you are really seeking. He is the *Logos*.' The *Logos* is just the answer to all:

'the reasons of the wherefore, and the
causes of the why,'

the quest for which possessed men's souls.

Thus, in that section of the Gospel which we have been considering we have three stages of faith, three ascending stages, illustrated by various traditional incidents in the history of Jesus and His disciples.

(1) Faith based upon an immediate personal experience.

(2) Faith based on observation of the outward ministry of Jesus. The incident described in 2¹⁻¹¹ may be taken as a 'typical' miracle.² It is characteristic or typical, chiefly because the working of Jesus takes place in the background. It is apparent only to those who have eyes to see. Such a vision of His 'glory' or 'character' only gradually unfolded itself as the disciples followed Him, not only through the cities and villages, but, to borrow with Mr. T. R. Glover a phrase of Wordsworth, 'in all the fluxes and refluxes' of His thought. The silent, unobtrusive, gracious ministry of God was revealed. Heaven was open, according to the promise to Nathanael.

(3) The full Resurrection Faith. This spiritual ministry is the satisfaction of the whole world's longing and need in the eternal purpose of God. The '*Logos*' has become flesh. The Resurrection has set this 'incarnation' free for all men, including 'them that have not seen.' Of these latter, the Evangelist, brooding on the traditional record of events and sayings, is one.

This passage 1³⁵⁻²²² is taken as a striking ex-

² Origen in his *Commentary* (Ed. Brooke, i. p. 196) so interprets ἀρχή in 2¹¹; not first in point of time, but first in significance.

¹ *The Gospel History and its Transmission*, p. 201.

ample of the Evangelist's method of developing his thought.¹ This section is immediately followed by a set of three narratives and discourses, Nicodemus, the Samaritan Woman, the Nobleman of Capernaum. In this latter section the growth of faith is illustrated by the attitude of three people of different nationalities, the Jew, the Samaritan, the Roman, or Gentile.

Does this hypothesis of an ideal sequence, as an attempt to explain the development of the thought within the Gospel, cover all the facts? The hypothesis is that all through there is an ideal scheme, containing a logical order. This ideal scheme may explain why the Cleansing of the Temple is set where it is, but it is apparently contradicted by the appearance of a *chronological scheme*, which also runs through the Gospel. The various incidents and sections are from time to time connected up in chronological sequence. We have, for example, the rather inconsequent words of 2¹². Again, the Marriage at Cana is said to have taken place on 'the third day,' that is, the third day after the events recorded in connexion with the calling of the disciples, and the witness of the Baptist. These happenings appear to have occupied four days, so that one week is occupied altogether; but how could the disciples of Jesus be bidden to the wedding, as disciples, considering the length of invitation necessary?

It is, of course, always open to any one to say that an author who deals so freely with the traditional material of our Lord's ministry as to fit it into an ideal scheme is also capable of forcing it into a chronological scheme, such as is indicated, in order to give his work more the appearance of the traditional Gospel, with its connected narrative and ordered sequence of events. Questions, however, arise in the mind, when we observe that generally in these connecting passages² a strong emphasis is laid on the Galilean ministry. This rather points to the work of an Editor who has felt that the original Evangelist has made too

exclusive use of the tradition of a Jerusalem ministry. Further questions are raised by the treatment of the Lazarus story. It is impossible not to feel that this story owes much of its difficulty to editorial work upon it. The idea of the original Evangelist, it is suggested, was to use the Lazarus story, a story of raising from the dead like the Jairus story, so as to make it reflect the appropriate idea, in view of the Passion that was imminent, of Jesus as Lord of life and death. The sickness of a dear friend, Lazarus, also provided the occasion for the final visit to Jerusalem, and itself caused perplexity in the mind of our Lord. The dominant note in our Lord's consciousness of His death in the Fourth Gospel is, 'I lay down my life of myself: no man taketh it from me.' He is represented as critical of suggestions from without, mediated even through affection towards Him on the part of His mother (2⁴), or His brethren (7^{3ff.}), or the family at Bethany (11⁵⁶). These endanger that 'autonomy' which characterizes the consciousness of Jesus in this Gospel, and which owns no allegiance save to the will of God alone.

In the Gospel as it stands, however, the story of Lazarus is more than a transparent narrative, through which there shines the glory of Jesus as Conqueror of Death. It is made to take the historical place occupied by the Cleansing of the Temple in the Synoptics, as the occasion of the final outburst of hostility and hatred. It has become a stupendous miracle, viewed by a crowd, and provokes the ultimate and decisive action of the ecclesiastical authorities.

This whole question requires much fuller consideration than can here be given to it. Meantime, it is suggested that there are these two contradictory schemes of thought running all through the Gospel, particularly in chapters 1-12. Briefly, the only hypothesis that can explain the appearance of the chronological scheme is that a later Editor has so linked up the original material arranged on a purely ideal scheme, in order to assimilate the work to the traditional and conventional Gospel, like the Synoptic narratives. The Gospel is not 'a seamless robe.' There are probably three strata: (1) The original—mostly 'Johannine' tradition; (2) the fitting of that tradition into an ideal scheme; (3) an Editor who has superimposed on this a chronological scheme.

¹ For a plan of this ideal sequence, carried through the whole Gospel, reference may be made to pp. 55 ff. of my book, *The Fourth Gospel: Its Significance and Environment*.

² A list of these passages will be found in my *Fourth Gospel*, p. 59; and a fuller treatment of them from the grammatical point of view in THE EXPOSITORY TIMES, vol. xxvii. pp. 22 ff. Principal Garvie has subjected the whole theory to a searching criticism in his recent valuable book, *The Beloved Disciple*.

Literature.

AN INTERESTING CENTENARY.

THE Divinity School at Yale has been celebrating its centenary. Here is a volume, *Education for Christian Service* (Milford: Oxford University Press; 15s. net). A proud little preface tells us that Yale has had three thousand six hundred and eighteen students, that two hundred and fifty of them have gone as missionaries, that over six hundred have become professors, and more than one hundred principals. That is a noble record, and it is deserved. For the Faculty, judged by our standards, seems very up to date and thorough in the course of study it provides. There is not only a professor of Theology, but one of Biblical Theology, and yet a third of Practical Theology. More interesting is it to find that they have Chairs of the Spiritual Content of Literature (surely a fascinating subject), of the Philosophy of Religion, of Missions, of Christian Nurture, and of Christian Methods, and, to name one more, a Chair of Practical Philanthropy. The curriculum is a full one, and the staff is excellent. Each of the Professors contributes a paper on his own subject to the volume. The Dean, Dr. C. Reynolds Brown, opens with a fine and readable plea for a ministry, and especially for preaching, really efficient to meet the needs of our puzzled age. But, probably, most readers will turn first to Dr. Bacon's article. It is all very well for a distinguished theologian to write in a private letter about 'a wild man on a monoplane,' but Dr. Bacon usually forces you to think. And yet, while the papers of the better known men are entirely competent and good, it is never impossible to lay down the book. The real liveliness is provided by the occupants of the newer type of Chair. Dr. Tweedy has a very interesting paper on Training in Worship—alive to our defects, and pleading for a worthy service, yet hopefully comparing us with the rough-and-tumble methods that have too often prevailed in days gone by; and cleverly meeting wailing voices that allege much decadence, by pointing out that Gilbert Murray tells us that one of the oldest clay tablets found in Babylon begins, 'Alas! Alas! times are not what they were!' And Dr. Bainton, while admitting that there is no necessary progress, declares that we are moving forward, and gives proofs of

it so terrible in their revelations of the horrors in the record of the Church that we can only gasp, 'And it is time.' There are articles on the different types of Evangelism, on the Church and Education on Theology in a Scientific Age, all fresh and to the point. Quite evidently, what with the fine scheme of training, and such live minds to teach them, Yale men ought to make notable ministers.

LOVE AND SEX.

Two books have recently been published which deal with the emotional life of the race from different standpoints and with different motives, but which do not differ widely in their main conception of it. One is Emil Lucka's *The Evolution of Love* (Allen & Unwin; 10s. 6d. net), and the other, *Group Psychology and the Analysis of the Ego*, by the famous psychologist Freud (Allen & Unwin; 7s. 6d. net).

Lucka, the brilliant young Austrian poet-philosopher, has produced a work which is remarkable in many ways. It is a notable sign of the tendency in present-day thought away from materialism and towards a spiritual conception of reality. But it is worth reading for its own sake. The writer has an extraordinary acquaintance with the great literature of the world and with the facts of history, and he is the master of his knowledge. He has a wide outlook, and works with large ideas. Some of his generalizations will be rejected, but no one can refuse tribute to the intellectual mastery of his book or to the idealism that pervades it.

The main contention of Lucka is that love is not a primary instinct, but has been gradually evolved in historical times. Along with this he asserts that the well-known biogenetic law, that the individual repeats in himself all the stages the race has gone through, ought to be regarded as 'psycho-genetic' also; that is to say, the same is true of man's spiritual history. There are, roughly, three stages in the history of love. First, that of simple sexuality, unrelieved by any spiritual quality. This is the primitive stage. Then the period ushered in by Christianity, which sought the centre of life in the soul. Love now became idealized and sublimated. The Crusades, Chivalry, the

Holy Grail, the cult of the Virgin Mary are expressions of this new conception. The third stage brings us to the modern conception, the blending of spiritual and sensual love. In our time love is devotion to the whole personality of the loved one. It is a synthesis of sense and soul. It is love of what is fully human. Of love in this sense the ancients knew nothing. Such is a brief indication of the trend of a volume which contains many fascinating chapters dealing with the history of man's upward striving.

Freud's book is, of course, on different lines. In this volume the celebrated psycho-analyst turns the light of his searching mind on the social instincts of the 'herd.' He reviews the contributions of Le Bon, McDougall and Trotter, with whose names 'group psychology' is associated. He accepts the two main conclusions of these writers, that the influence of the herd on the individual is to intensify his emotions and to inhibit his intellect and will, but he refuses to accept their explanations. He thinks the herd instinct is not a primary fact, but is reducible to certain elements, or rather to love. He finds the explanation of the influence of the group in love. For this purpose love is interpreted in a wide sense, which would include friendship and loyalty and patriotism, but ultimately it has its roots in the senses. Love relationships are the essence of the group mind. The group was originally a *horde* with a leader, and the connecting link was loyalty. This theory is worked out with ingenuity in two examples, the Church and the Army; but it is singularly unconvincing. Indeed it seems to us arbitrary and artificial. Love, rooted in sex, is Freud's 'King Charles's Head,' and the persistence with which he applies it as the key to every human problem reminds us of Meyne with his 'Jerahmeel' theory. It is true that in this book love appears to be sublimated, but it is never far away from its roots in sense. We do not think Freud's contribution will give much trouble to the recognized expounders of group psychology; but, as was to be expected, his Essay is intensely interesting and full of suggestion. It is also marked by a largeness of mind that makes it attractive and even inspiring.

DAN CRAWFORD.

It is more than ten years since 'Thinking Black' appeared, and during these years Mr. Crawford

has, we believe, published nothing except a small volume of sermons which he very modestly called Readings, and to which he gave the title 'Thirsting after God.' Now, at last, we have the successor to 'Thinking Black'—*Back to the Long Grass* (Hodder & Stoughton; 16s. net).

We have been waiting impatiently for it, and now that it has come what are we to say of it? Well, we can say that it was worth waiting for. Not that it is a polished piece of work; indeed, it is often curiously inconsequential, for, on the one hand, Mr. Crawford can refuse a place to nothing African if there is the chance that it may throw any light on Scripture, nor, on the other hand, can he bear to exclude anything which might throw any light on the African mind. For Mr. Crawford is still 'thinking black,' and he forces us to 'think black' with him. At the beginning of Chapter II. he says: 'Let it be known, the more we get to know these natives the more we find that "folks is folks." The very "Bantu" [people] applied to these negroid peoples gives the game away. It is generic not specific, Angels and Chinese are also "bantu," therefore no higher compliment can any native pay Europeans than by calling them "Bantu." Yet we coolly murder the meaning of this word and use it as a selective label for a special brand of blackish-brown folk, named, misnamed, "Bantu." It is all amusingly suggestive of the white man's failure to realize that there is no radical difference between black and white, and his own boomerang "Bantu" rebounds to claim him as its own.'

Dan Crawford describes himself as 'one of the Livingstone lot who seek to go steadily and soberly on for God'; and in this book, where he takes us back again with him to the long grass of Central Africa, we find that Livingstone is the link which binds all the incidents together. For the book is built on Livingstone's last journey. We follow Mr. and Mrs. Crawford north first, until we have the description of Livingstone's 'Long last mile' and death at Ilāla, and then we go south along their pioneer route through Kazembe and Mieremiere to the grave of Livingstone's heart.

Back to the Long Grass is an arresting piece of work, full of humour, trenchant criticism, and suggestive descriptions; and, difficult though it is at times, we are never tempted to turn back like the explorer of whom Mr. Crawford speaks. There

is an African proverb that when 'puddle dries the tadpole dies,' and, speaking of this proverb, Mr. Crawford says he knew an explorer who turned back to the ocean from near Tanganyika because his Lee & Perrin's sauce supply had run out. But let Mr. Crawford tell the story himself. 'Why should the explorer not follow L. & P.'s example and run out likewise? True, he deserted his companion, but this also was what the sauce did to the soup. The puddle was drying, so this tadpole of an explorer was dying for the culinary consolations of London. Besides, what about that "promised" book of African travels to be seen through the press?'

The volume contains a large number of illustrations, and these are as attractive and original as the writing.

DANTE AGAIN.

Of the making of books on Dante there is no end. And still they come. Here is yet another, not too pretty on its outside, but beautifully printed on fine paper, with sixteen excellent illustrations, and admirably written. Whether there is any crying need for it is, perhaps, open to question. But if another account of the poet's life and work and character were required, here it is done thoroughly well by Miss Mary Bradford Whiting. *Dante the Man and the Poet* (Heffer; 9s. net) is as good as any of the shorter studies of the strange mind that has so fascinated the imagination of his fellows. What is one to make of that proud, aloof, deeply religious man who could yet write to the Emperor, 'The feet of the most holy Conqueror,' etc., 'are kissed by his most devoted servant, Dante Alighieri,' and begs him to hurry, 'for men are beginning to cry: "Art thou he who should come, or do we look for another?"' When I saw you, silently I said to myself, "Behold the Lamb of God, which taketh away the sin of the world." Wherefore come quickly.' By the way, Carlyle, it seems, was wrong when in his vivid way he told us that Dante knew the father of Francesca, and may well have taken on his knee as a wee lass the unhappy one whom he afterwards consigned to hell—a fact which always stuck fast in the throat. It was really her nephew who was Dante's friend; which makes things somewhat better. There is much knowledge concealed in this easily read book.

MAN AND IMMORTALITY.

Professor James Y. Simpson, M.A., D.Sc., F.R.S.E., has followed up his suggestive book 'The Spiritual Interpretation of Nature' by another, which he describes as a sequel, entitled *Man and the Attainment of Immortality* (Hodder & Stoughton 7s. 6d. net). This work attempts 'to consider as a whole certain of the principal facts relating to the past history, present situation, and ultimate destiny of mankind.' It covers, in short, the meeting-ground of science, philosophy, and theology.

It is exceedingly well written, and is embellished with numerous illustrations. For those who have no time for specialized and minute study of the long history of human development, it will amply suffice as a clear and trustworthy account of the conclusions of science as to man's antiquity and origin, and his rise through palæolithic, mesolithic, and neolithic epochs. All this and the chapters on evolution are to the point. We are not so sure about the chapter on 'The Place and Function of Nationality.' It does not seem to be necessary to the development of the real theme of the book, and strikes us as an interruption.

What is most interesting, and what will give rise to keenest discussion, is the author's view on human immortality. The whole course of man's history, as science sets it forth, suggests strongly that immortality is not an inherent characteristic of man's spirit, but an attainment. In his chapter on 'The Scriptural Doctrine of Immortality' the author tries to show that Scripture confirms 'the contention that eternal life—continuity of personal existence—is morally conditioned, that man, in short, is immortal' (a dreadful word!) 'rather than immortal.' Now, as an argument for a theory of Conditionalism, the chapter is good. But taken as what it calls itself—the scriptural doctrine of immortality—it is not good at all.

THE RECONSTRUCTION OF RELIGION.

We have read this work, *The Reconstruction of Religion*, by Charles A. Ellwood (Macmillan; 10s. 6d. net), with great pleasure and much profit. The author describes the present chaotic state of the world, and warns us that we are threatened with the collapse of civilization and the recrudescence of barbarism. Barbarism was reviving before the War, which was merely the most pronounced

symptom of the world's malady. This has been pointed out in the columns of THE EXPOSITORY TIMES before now. According to Dr. Ellwood, the position is serious but not hopeless. There is hope for civilization, for humanity, in true Religion. Religion itself, however, is in a state of revolution, and only if it emerge in new form, or at least with change of emphasis, can the situation be saved. Traditionalism must go. All the results of Science must be frankly and fully accepted. Much of dogma must go. Christianity must make the most complete use of 'the rich contribution which the sociological sciences can make to practical Religion.' The Church must show that Christianity, rightly understood, is the true Religion of Humanity, and that the service of God implies the service of man.

In his analysis of the present distress we agree with every word that Dr. Ellwood has written. We are not quite so enthusiastic about his constructive suggestions. They sound rather familiar. They may not, however, be so familiar in America, and it is America that is primarily in the author's mind.

THE INTERPRETERS.

The Interpreters, by A. E. (Macmillan ; 6s. net), is a book well worth reading. The writer belongs to the brotherhood of mystic poets and has been classified as a nature-mystic—a worshipper of earth's beauty ; not a worshipper in a pagan sense, however, but one who regards earth as 'the perfect sacrament in which symbol and reality are made one.' Further, A. E. is an example of a striking spiritual development. In his revealing poem 'Reconciliation' he passes from—

I begin through the grass again to be bound
to the Lord

by the hand of a child I am led to the throne of
the King.

viewed from the angle of *The Interpreters*, we see him led to the 'throne of the King' by sympathy with his fellow-countrymen. An Irishman to the heart's core, he loves them with a love that understands, and only the other day was given an official commission in the cause of peace.

In the preface of *The Interpreters* he writes : 'I have been intimate with some who risked and with some who lost life for causes to which they were devoted, and came to understand that with many the political images in imagination were but the psychic body of spiritual ideas.' What he gives us in the book reads almost like a prophetic utterance. A company of men of a future generation are moved to rebellion. Experiencing the terrible joy of life which had been emancipated, they had risen from the grave which was fear. Their rebellion fails, and they find themselves in prison. They waken as if from a dream, gay with a spiritual gaiety, 'for on the morrow they might be standing with their backs to the wall taking a wild farewell of the sky, drinking greedily the last drop of life before a voice called on the executioners to fire.' Situated thus, a poet, a writer, a socialist, an historian, and an artist become the Interpreters of life. To them the man in the street had become faint as a shadow, those in sympathy had come to a mystic union in the spirit, every heart felt its own beating. The poet goes back over his life, and in him we recognize A. E. He remembers how 'he was smitten through and through with another being and knew it was the earth.' At the end of the book, just before the prisoners received the news that the arsenal where they were imprisoned was to be blown up, in speaking of the poet, A. E. says : 'Never was he so remote from the vision of life, and never more intimate with being. Everything was understood. Everything was loved. Everything was forgiven. He knew after that exaltation he could never be the same again. Never could he be fierce or passionate. . . . He saw the old historian seated beside him. . . . he whispered to the poet, "You have come nigh to the Kingdom. You have seen the Kingdom." Because of that recognition Lavelle [the poet] felt the old man more the intimate of his spirit than even that beauty he had so long remembered and loved, but which had never shared with him the revelation of the Eternal.'

The Interpreters is not only a notable addition to present-day mystical literature ; it is a sympathetic revelation of the soul of a people.

THE LHOTA NAGAS.

There are two classes to whom ethnology is deeply indebted. They are Christian missionaries

and British Government officials. It would not be too much to say that between them they have supplied the bulk of the material available for the study of the lower races. The Government of Assam has now aided in the publication of *The Lhota Nagas*, by Mr. J. P. Mills, I.C.S. (Macmillan; 25s. net). It is a careful and competent study of the habits, customs and beliefs of one of the hill tribes of Assam, and the work is specially valuable and opportune as putting on record phases of tribal life which are fast disappearing.

The Lhota is declared to be 'the Scot among the Naga tribes,' and, though Mr. Mills does not note the fact, this seems amply substantiated in the triumph song of the contingent who served in the Great War, the climax of which contains some touches that are characteristically Scotch:

We have routed the enemies of the Sahib.
We braves of the Mountains are coming back.
Let our women folk at home hear the news.
Let them meet us with drinks of 'madhu.'
Bid them come and meet us on the road.
They have given us money as countless as grains
of ash on the hearth,
But he who gives thought to it,
Only he will keep his money.

It is, of course, outwith the purpose of this book to deal with mission work among the Lhotas, but such slight references as are made to it are distinctly unsympathetic. The writer of the introduction, Mr. J. H. Hutton, C.I.E., regards it as matter for congratulation that Mr. Mills' interest in Lhota customs and beliefs has led to a partial revival of native religion. Surely this is extraordinarily shortsighted. If the British Government has cast out the devils of head-hunting and other inhuman practices, it cannot leave the soul of a people swept and garnished. It must find something to fill the void, else will other devils enter in and the last state of that people be worse than the first. Doubtless the ancestral religion is better than none, but if the ancestral religion is inevitably doomed it is futile to countenance its revival. If mission work tends to destroy any healthy elements of tribal life, the remedy is a more intelligent presentation and practice of the Christian faith. In any case, even the Lhotas have their inalienable rights in Christ.

THE COMPANION BIBLE.

This handsome volume fills us with amazement. The more we dip into it the greater does our astonishment become. It fascinates us by its anonymity. What mind in our time is such a repository of little-known lore, so up to date in some respects, so sure of itself that it can date the Flood without hesitation, and regard all typically modern Biblical science as less than nothing and vanity?

Here we have the views of Scripture of perhaps two hundred years ago held in all their pristine vigour. The plenary inspiration of the text; the traditional authorship of all the Books; the literal truth of every detail recorded; the history of the human race beginning in 4004 B.C.; the long sojourn upon earth of the antediluvians—it is all absolutely indisputable fact. The Bible always means what it says and is infallibly true. But we observe some curious points about this doctrine. The text turns out to be not always so straightforward and simple as it looks. The serpent of Eden, for instance, was not really a serpent. The most rationalistic grounds are adduced for holding that it could not possibly be a serpent. It was a *nachash*, i.e. a 'shining one,' therefore an angel. Arguments from etymology are often ingenious, as this is; but often, as here, their ingenuity is their only merit. Then, although it says in Gn 2⁶ that 'a mist went up from the earth,' we are here instructed that the very opposite is the real meaning—no mist went up. Again, a simple soul might pardonably fancy that Gn 1¹ carries the story of the first verse smoothly forward. No mistake, according to *The Companion Bible*, could well be greater. Ages roll between verse 1 and verse 2, and fossils are relics of a creation that miserably perished. Who is sufficient for these things?

The 198 Appendixes contain much matter that is useful amid a mass of stuff that it would be a devastation of the human intellect to try to grasp. The fanciful allegorization of the signs of the Zodiac, the portentous list of figures of speech with their learned names, for which no sane person will care a brass farthing, the chronological charts with their startling distinction of *anno mundi* from *anno Dei*, and many other things, are simply lumber fitted to drug or paralyse the mind, and cause us to regard this well-appointed volume as

being, on the whole, a monument of wasted ingenuity. *The Companion Bible* (Milford: Oxford University Press; cloth, 40s. net; leather, 52s. 6d. net).

We can never have too many books which attempt to re-state the main truths of the Christian religion. We therefore welcome Dr. J. Wilson Harper's new book, which he calls *The Essentials of Religion* (Allen & Unwin; 7s. 6d. net). Dr. Harper is known rather for his books on the social applications of Christianity. He is also an educationist of distinction. In this work he has broken new ground, but he carries into it his proved interest in the practical implications of truth, for his point of view throughout is that religion reveals itself in life and is tested by realities. Religion, and especially the Christian religion, justifies itself finally by the light it throws on life, on moral freedom, on social problems and on the problems of thought. Dr. Harper is not afraid of definite doctrine, since in his judgment only those religions survive which carry with them definite beliefs; and the faith stated and defended here is a full-bodied version of Christianity. This is a book which reveals wide reading and independent thought, and is an earnest and able contribution to the literature of its subject.

The Cambridge University Press has issued as one of its 'Patristic Texts' a volume by the late Mr. A. S. Walpole on *Early Latin Hymns* (15s. net). It is a book that will delight hymnologists by the beauty of its form and the wealth of its scholarship. Mr. Walpole reminds one of Browning's Grammarian. He, too, died with his beloved work unfinished, eager as ever over it; and he, too, thought no pains excessive to make certain of even the minutest points. So enormous was the mass of notes and such like which had been accumulated that Dr. Mason, who has edited the volume, found himself in some embarrassment, and was forced in some degree to depart from the original plan, which was to print all the hymns actually sung up to the year 600. What we have is an interesting introduction, and then the one hundred and twenty-seven hymns here given, with a preface to each, and abundance of notes on almost every line of the Latin text, always scholarly, and often giving curious information.

If evangelism can be taught as an art, surely the Americans can do it, for over there it has been organized in the most systematic way. At any rate, Dr. Hallock, the writer of many homiletic books, and a busy pastor besides, believes that a great deal can be done in this way. He has written a large volume called *The Evangelistic Cyclopædia* (Doran; \$3 net), which is full of matter useful and interesting to evangelists and to busy ministers who need material for evangelistic work. There are five hundred revival texts and themes (all set out with divisions), then four hundred and fifty evangelistic illustrations, followed by two hundred evangelistic outlines and sketches (much fuller than the first selection). After these divisions come chapters on 'Methods of Evangelism,' 'Decision Day,' 'Pastoral Evangelism,' and 'Vocational Evangelism.' And finally there are ten famous revival sermons by Spurgeon, Moody, M'Cheyne, John M'Neill, and others. Much labour has been spent on this remarkable book, and it seems to us extraordinarily well done, and likely to be useful if it is used wisely.

Traditionalism dies hard. In the *Syllabus for Old Testament Study* (Doran; \$2) and *The Heart of the Old Testament* (Doran; \$1.75) it has, however, been made by Professor John R. Sampey as plausible as a convinced and sympathetic advocate can make it. The *Syllabus* furnishes a useful and comparatively detailed outline of the various books of the Old Testament, ending with a conventional statement of the Messianic argument. But it is not very edifying at this time of day to be informed that the Book of Jonah was 'probably written by Jonah himself,' nor at any time of day to be told that the Book of Job 'probably belongs between 1500 and 600 B.C.'

The Heart of the Old Testament carries us into the spiritual content of the Old Testament, and here it will usefully guide the uninitiated. Dr. Sampey always speaks with respect of the critics, but he seldom shares their views. It is really too late in the day to be asked to believe that Gn 1²⁶ contains a foreshadowing of the doctrine of the Trinity, or that David composed the many psalms ascribed to him, or that the Book of Isaiah is a unity. The day for views like these is passing, if it is not already past.

Scientific Christian Thinking for Young People

(Doran; \$1.25) is an attempt by Howard Agnew Johnston, D.D., to show to the young that 'one is in full harmony with scientific thinking when holding to the fundamentals of the Christian religion.' For the most part the book is a compilation of extracts from writers whom the compiler holds to be authorities in their respective spheres. Some of it is wise, some not so wise. The doctrine of evolution and the critical theories of the O.T. are by no means so discredited and likely to be discarded as Dr. Johnston thinks.

Messrs. Wells Gardner have just issued a volume of sermons—*Rebuilding the Walls*—by the Right Reverend A. F. Winnington Ingram, D.D., at the very reasonable price of 3s. 6d. The Preface, written on Armistice Day, 1922, explains the choice of title, 'Rebuilding the Walls.' The Bishop asks, 'Is not this just what we have been trying to do during these last four years since the Armistice, and is it not essential that we shall really do so, if we are to be faithful to the memory of the gallant men whom we commemorate to-day?' The task is hard, and will be long. 'Nevertheless, build we must; slowly and painfully, confidence between nations must be restored; all Christendom must throw its weight into establishing a League of Nations.' But there can be no sure building without a sure foundation. The sermons in this volume point to the only sure foundation, Jesus Christ, for 'other foundation can no man lay than that which is laid, which is Jesus Christ.'

The subject of Pharisaic religion in and about the time of our Lord is one that needs a good deal of investigation. A new book on this subject, or one aspect of it, is therefore welcome, more especially since it comes from the Jews' College, London, a college which exists to train Rabbis, Readers, and Teachers of religion for Jewish congregations—*Types of Palestinian Piety from 70 B.C.E. to 70 C.E.: The Ancient Pious Men*, by Adolph Büchler, Ph.D., Principal of the Jews' College. The book is a careful and well-informed inquiry into the kind of men the 'Pious' of that age were. A long chapter is devoted to Hillel, another to certain contemporaries ('The Ancient Pious Men'), a third to the Pious Men of the Psalms of Solomon, and a final quaint chapter to 'Honi the Hasid, and his Prayer for Rain.' The whole thing is intensely interesting. It bears out the picture of the better Judaism which

we find in the New Testament. There is the same deep piety and sound (even beautiful) character. But the goodness is often self-conscious and a little dramatic, and it is joined to a scrupulosity which is frequently morbid and largely legalistic. Even in so favourable a representation as Dr. Büchler's there is a great deal that enables us to understand the severity of Jesus in His criticism of Pharisaism. However, we are grateful for Dr. Büchler's essay, which is marked by great knowledge and accurate scholarship, and which gives a vivid picture of the period to which it is devoted.

The American Jewish Year Book, 5683, from September 23rd, 1922, to September 10th, 1923 (The Jewish Publication Society of America), is a volume of nearly six hundred pages, containing information about the Jews not only in the United States but also in European countries. The Jewish population of the world is given as 15,393,815, of whom 10,893,000 are in Europe. The largest Jewish population in any country is that of Poland—3,716,000. That of the United States—3,300,000—comes next, and that in the Ukraine—2,375,000—is third. In Germany the number is 540,000 and in Great Britain only 286,500. In Palestine there are only 81,000. More than one hundred pages of the Year Book are occupied with the names and designations of 1700 Jews of prominence in the United States. The Jewish Publication Society, we are told, has issued more than one hundred and twenty authoritative books on Jewish history, religion, literature, and thought.

In the modest volume of ten *Addresses, Biographical and Historical* (The Lindsey Press; 5s. net), by Alexander Gordon, M.A., sometime Lecturer in Ecclesiastical History in the University of Manchester, we have a series of stimulating and graphic narratives of notable men and events in the seventeenth and eighteenth centuries. Mr. Gordon was for nearly a dozen years Principal of the Unitarian Home Missionary College in Manchester, and most of these addresses were delivered to the students at the opening of Sessions of the College. They bear no marked sectarian stamp. The study of Philip Doddridge is one of the best examples of Mr. Gordon's gifts of vivid portraiture and warm and sympathetic treatment.

A good book for Lent is the Rev. Peter Green's

Personal Religion and Public Righteousness (Longmans ; 2s. 6d. net), which is commended by the Bishop of London. Its main theme is, 'What the world needs to-day is God. Hence a man's first and highest duty is to seek God, and the most truly *social* thing he can do is to be truly religious, and his most unselfish work is the care of his own soul'—not popular doctrine nowadays, but Canon Green is right.

The Rev. A. T. Palmer has written a very living book on present-day religious needs. He calls it *Vital Verities* (Marshall Brothers ; 6s.). It deals with 'burning questions' in an earnest and capable manner. What are the primal forces for the uplifting of humanity? What kind of Church will win the people? How can we get into touch with the crowd? What solution can we find for the gigantic evil—drink? are some of Mr. Palmer's questions, and to the answer he brings wide reading and a fervent faith. He relies too much, perhaps, on others. The book is largely made up of quotations, but the quotations are his own; they are fresh and pointed, and any one who wishes to deck out his own words with the colours of more vivid passages will find enough material at his disposal in Mr. Palmer's volume.

Prayer in Experience, by Rev. Dugald Butler, D.D. (Marshall Brothers ; 7s. 6d. net), is not a treatise on prayer. It is biographical in form and contains a wealth of illustrations, drawn from widely different sources, of the place of prayer in the life, thought, and work of Christendom. Nearly two hundred names appear in the table of contents, which begins with Polycarp and ends with Henry Drummond. Obviously the references to many of these are very brief, and it might have been more profitable to have had fewer names with a fuller study of each. On the other hand, as the reader passes down the Christian centuries, and finds Romanist and Protestant, mystic and man of affairs, theologian and scientist, all alike witnessing to the power and necessity of prayer, a deep impression is produced of the communion of saints and the oneness of Christian experience. 'Each personality has something fresh to express in his or her own way as a witness to the communion of spirit. Yet all have experienced the same thing. God is waiting to communicate Himself to a willing people. His spirit is everywhere present.' Dr.

Butler believes that 'the pressing need of the world to-day is a return to God,' and it may well be that these glimpses of the saints at prayer will be felt by many to be more convincing and persuasive than any more formal argument would be.

The Dynamic of the Cross, by Mr. Richard Voisin F.R.C.V.S. (Marshall Brothers ; 1s. net), contains the substance of a series of Bible readings given at the Friends' Meeting House, Jersey, with the help of a large blackboard diagram. The tone is reverent and the treatment is scriptural in the most literal sense. The writer makes a confident claim of writing under the guidance and for the glory of 'Him Who, through His Divine Spirit, not only put the messages into my heart in the first place, but also gave me in my waking moments the every detail of the diagram which appears as a frontispiece in this booklet.'

It has been said that the doctrine of the Second Coming divides people into three classes—those to whom it is everything, those to whom it is nothing, and those to whom it is something. Most of us belong to the third class. We should put in the first class the writer of a new essay on this theme: *The Shout of a King*, by H. W. Sykes (Marshall Brothers ; 3s. 6d.). There is tremendous insistence on the supreme importance of this truth. There are the familiar quotations of passages which are supposed to describe the conditions of the present day as signs of the impending advent. There is the traditional literalism in the attitude to Scripture. And, finally, there is the weird conception of large parts of the Bible as a programme of future history. All this is presented not only with earnestness and passionate conviction but with a great deal of ability.

The Methodist Year Book, 1923, published by the American Methodist Episcopal Church (Methodist Book Concern ; 50c.) has reached its ninetieth issue. A Scottish Churchman might describe it as a cross between the Church and University Almanac and a General Assembly Blue Book. But it has a freshness all its own, and contains the record of a wonderful variety of Church activities. Of special interest is the account given of the Goodwill Industries which are 'saving waste humanity by conserving the material waste of society.' There are nearly half a million regular contributors of

waste materials, whereby work is provided for 'the destitute and old and handicapped,' and the income from sales approaches a million dollars per annum.

The National Adult School Union has sent out its Lesson Handbook for 1923 under the title of *The Unfolding Purpose* (1s. 3d. net). It is a scheme of study for Adult Schools. It centres on the Person of Christ, and is well thought out as a syllabus. The notes are full and competent, and the book is one well calculated to fulfil its end.

It is some years now since Dr. Charles Jerdan has published any of those addresses to young people for which he is so justly noted. His two most recent books have been a volume of sermons for adults, and a volume of clerical stories and reminiscences. But in *The One Saving Name* (Oliphants; 5s. net) he goes back to children's sermons. These sermons are full of gospel truth, and though they contain fewer anecdotes than the earlier ones they are never dull.

The Epistle to the Galatians, by Mr. C. F. Hogg and Mr. W. E. Vine, M.A. (Pickering & Inglis; 6s. net), is a very readable commentary. It is designed for students who have no knowledge of the original, yet it gives a careful and scholarly discussion of the language of the Epistle, printing the Greek words in English characters. Simple explanations are given of the main problems of criticism and interpretation. The writers show themselves acquainted with the best literature, and their work may be commended.

The Spiritual Messages of the Miracles, by the Rev. George Henry Hubbard (Pilgrim Press; \$2), is a series of expositions in which the writer, setting aside all questions of criticism and historicity, expounds the moral and spiritual teaching of the gospel miracles. The introductory chapter, entitled 'Wheat and Chaff,' contains a vehement protest against the undue prominence often given to the details of criticism. One cannot help feeling some sympathy with this protest when one remembers certain commentaries, weighted with learning, but with nothing in them that would feed the soul of a sparrow. But Mr. Hubbard goes to unwarrantable lengths in his contempt for the historical element. For example, dealing with the blasting of the fig-tree, he says, 'The husk of

the miracle, *i.e.*, the narrative itself, is beset with difficulties. It abounds in what an old Scotch friend of mine was wont to call "kittled (*sic*) points." Is the story credible in itself? Is it not a contradiction of the spirit and teaching of Jesus? . . . But why answer these questions at all? They concern only the husk, and in no way affect the quality and value of the kernel.' Mr. Hubbard has the hardness to apply this mode of treatment to the gospel stories of the Resurrection. 'As mere literary or religious products, these stories, wonderful though they be, are after all only gospel chaff. In themselves they represent no spiritual value, they afford no soul nourishment. Even the question of their absolute historical truthfulness is not of great importance.' This airy manner of dismissing historical difficulties would be specially irritating to any sincerely inquiring mind from the fact that the writer, throughout his whole exposition, obviously takes for granted the historical accuracy of the narratives. It is evident that Mr. Hubbard has not thought deeply on what is involved in the fact of a revelation of God in history. Apart from this, his expositions are full of sound Christian teaching and excellent sermon matter.

Thomas Lake Harris and his Occult Teaching, by Mr. W. P. Swainson (Rider; 2s. net), is a booklet giving some account of an American mystic whose teaching was so occult as to appear arrant nonsense to the ordinary mind. To be told that the moor originally 'was an old woman who had seen trouble' is not edifying, even though the statement is made on the authority of an Adept of the old Silver Age. Harris had a small following who were much perturbed when he died. However, they regained their spirits on reflecting that doubtless he had 'progressed far on the road towards transcending physical decay, though he never fully accomplished it.' In other words, he almost escaped death, but not quite.

In *Life's Practical Philosophy* (Rider; 4s. 6d. net) Mr. Charles Wase says much that would be very valuable and suggestive towards guiding his reader to becoming 'an expression of real Power,' if only human nature were other than it is. Mr. Wase makes man his own saviour. It has been tried before. It never works.

Three Sermons on Agnosticism, the Unjust Steward

and the Labourers in the Vineyard (Scott ; 1s. 6d. net), by the Rev. W. Benson, M.A., Vicar of Leaton, Loughborough, are so good that one wonders why there are not three times the number equally good.

Nietzsche regarded the Sermon on the Mount as rubbish and sheer evil. Dr. A. W. Robinson, Canon of Canterbury, does not agree with him, but, on the contrary, finds in it the 'remedy for the "reduced Christianity" from which we are suffering,' with its 'lowering of the pulse of the will to worship,' its 'general slowness to volunteer tasks of spiritual adventure,' and its 'readiness to be content with compromises where there ought to be courageous decision.' Accordingly, under the auspices of the Student Christian Movement, it has issued *Studies in the Teaching of the Sermon on the Mount* (3s. 6d. net), which consists of eight short talks, each followed by an abundance of notes and rather, apposite quotations. The little book is

characterized by a winning simplicity, by sanity of judgment, and by absolute sincerity. It is as if a wise and kindly man were talking to one on the central things beside his study fire quite naturally, without any strain.

A series of new missionary biographies has been undertaken by the United Council for Missionary Education. The aim of the series is not to add new facts to those already known—it makes no pretence of this—but to give a fresh interpretation of the life and work of great missionaries.

Miss Constance E. Padwick has written the first volume, and if later ones are equal to it the series should prove successful. It is a *Life of Henry Martyn* (S.C.M. ; 5s. net) based on his own 'Journal,' Sargent's biography published in 1816, and Dr. George Smith's published in 1892. Henry Martyn was a great scholar, a great lover, and a great adventurer for God, and it is good to have his story retold.

A Sequel to the Wilderness=Temptation.

A STUDY OF ST. MARK iii. 20-35.

BY THE REVEREND A. D. MARTIN, CHELMSFORD.

I.

CONCERNING our Lord's Temptation in the wilderness certain things may be assumed as generally accepted by Christian people to-day, while there are others which we may advance as equally true if less generally recognized.

(1) The narratives recording the Temptation (Mt 4¹⁻¹¹, Lk 4¹⁻¹³) must be based upon an account of the experience of Jesus given by Himself. The literary form of these narratives is that of the parable. All that happened lay within His soul, in His prolonged vigil and meditation upon the work He had undertaken. (3) The three suggestions of the devil express one persistent solicitation, just as, later, the one motive of the Lord's angelic work is expressed in the three parables (Lk 15, concerning treasures lost and found). This one solicitation is that Jesus should seek fulfilment of His vocation by directly employing worldly power and by appealing to worldly instincts in man. The *dénouement* of the Temptation

lies in the last,¹ the frontal assault, free of all disguise, 'All the kingdoms of the world, and the glory of them, will I give thee, if thou wilt fall down and worship me.' (5) The Temptation was real. It concerned His great longing to set up better conditions of life. And—

Most dangerous
Is that temptation that doth goad us on
To sin in loving virtue.²

In some management of the circumstances in which He was placed, circumstances to us now unknown—was Simon the Zealot a factor in them?—Jesus was tempted to do the thing Satan willed. And He 'suffered being tempted' (He 2¹⁸). Christian people have often failed to appreciate this reality of the Temptation. But what may appear to mildly spiritual persons no very searching ordeal was, in fact, something which shook the nature of Jesus to its foundations. He triumphed,

¹ Following St. Matthew's order.

² *Measure for Measure*, ii. 2.

but not without battle. We must add that the *point d'appui* for the Evil One lay in the masterful strength of Jesus, His fullness of natural human life—rich in blood, iron in physique, with continuous mental surge and energy, and instinct of command. It was not a temptation which could come to a *feebly* good man. Later in history, Mohammed succumbed to it, and Mohammed was no weakling. Our Lord had an unfaltering will. There was in Him, too, a capacity for anger. He did not need the exhortation of the Psalmist, as the quietists have often done, 'Ye that love the Lord, hate evil' (Ps 97¹⁰). 'There is much truth,' says Dr. Forsyth, 'in Keim's treatment of Christ's temperament as the choleric.'¹

How far Jesus could go in the direction in which for Him temptation lay, is shown by the narratives of the Cleansing of the Temple. In the interests of pacifism the scene described in these passages has been unwarrantably toned down. Honestly we cannot divest it of anger. A placid man would never have knotted 'a scourge of cords' (Jn 2¹⁵), and it is less natural to think of His inflicting alarm and pain upon inoffensive cattle, than of His applying those cords to shoulders that richly deserved them. He stopped when He did, because His indignation had swept Him up to the very frontiers that delimit the rival kingdoms of God and the World. Before Him lay that dominion of Satan, the world of the Force-Empires, into which He was ever being urged to go. Of the Wilderness-Temptation it is said, 'for a season' (Lk 4¹³) the devil left Him. We may be sure he came back again. Indeed, right on to the end this central temptation beset Jesus (Lk 22²⁸, Jn 14³⁰). And those ten minutes of the Temple-cleansing were plainly more critical for character than all the forty days in the wilderness. While Jesus knotted His scourge, Satan held his breath and even reached out his hand to beflag the gates of Hell. But,

'Tis one thing to be tempted, Escalus,
Another thing to fall.'²

Jesus did not sin.

II.

On a day when the Master was at His gentlest and holiest work fell a strange sequel to the Wilderness-Temptation. He was teaching and

healing crowds of poor folk, His heart filled with a great compassion. Hour after hour sped by and still the people thronged, and 'He could not so much as eat bread.' His marvellous staying power upheld Him, but disciples tired. So far as number went, His mission was proving a great success. And the eyes of all Israel had begun to centre upon this energetic Figure. A first hint of what was to be said about Him that day came when His friends, 'went out to lay hold on him.' They declared 'He is beside himself.' To us that reads as a shocking statement. One has to remember, however, that in Syria mental derangement has often been regarded as a sign of inspiration. The Spirit of Yahweh was credited sometimes with strange actions. When Elijah mysteriously disappeared, the young prophets of Jericho conceived that that Spirit might have taken him up and carried him upon some mountain, or into some valley (2 K 2¹⁶). Not unkind criticism but superstitious anxiety animated the friends of Jesus.

Worse, however, was to follow. There arrived a deputation of scribes from the Temple in Jerusalem. These were men utterly unlike the simple folk whom Jesus had around Him. They were dialectical, clever men, and, coming from the headquarters of the Faith, they were greeted with deference by all. Then, to the horror of His disciples, *these official persons accused Jesus of having done the very thing which, as a matter of fact, He had been tempted to do.* They said, He had made a compact with the Evil One.

The accusation jarred tremendously. That Jesus felt and saw a startling connexion between the Wilderness-conflict and this scribal verdict about Him is clear from His words, 'No one can enter into the house of the strong man, and spoil his goods except he first bind the strong man.' As He spoiled there rushed back upon Jesus the hour of the earlier battle. Had He made a compact with Satan? It was the thing which, in effect, He had been tempted to do—not, indeed, at first naked yet subtly and essentially. But these men laid He had thrust the Tempter back.

He was terribly moved. Would not you feel moved if you had come faintly, though victorious through a most searching temptation in the necessities of your own soul, and then found yours

¹ *The Person and Place of Jesus Christ*, p. 7.

² *Measure for Measure*, ii. 1.

* Cf. Hos 9⁷, also Curtis's *Primitive Semitic Religions To-day*, pp. 150–151, and THE EXPOSITORY TIMES, xiii. 151.

ocused of having done the very thing which, not without effort, you had thrust away as a thing un-
 vine, nay, finally, diabolic? It was as though
 these ferret-eyed scribes had been mysteriously
 witnessing conflicts which Jesus had never dreamed
 any earthly being could know about. They
 have avested the course of His thoughts, and rankly
 classified the issue. But how terrible it all was!
 Given in its English dress, St. Mark's record reads
 the story of a palpitation. In the Master's
 answer there is reasoning, and there is a certain
 progress of thought and feeling. His first words,
 'How can Satan cast out Satan?' cogent as they
 are, do not touch the matter to the quick as His
 last words do. The sentences seem to distil slowly
 from the alembic of a high but startled mood.
 Drop by drop they fall, and the last is the pure
 spirit of judgment. 'Verily I say unto you, All
 their sins shall be forgiven unto the sons of men,
 and their blasphemies wherewith soever they shall
 blaspheme; but whosoever shall blaspheme against
 the Holy Spirit hath never forgiveness, but is
 guilty of an eternal sin.'

When He had finished all His teaching that day,
 and there gathered to Him the Twelve Apostles
 deeply indignant over the accusation of the scribes,
 Jesus told them what the facts behind the scenes
 of His ministry really had been, told them the
 parable of the Wilderness-conflict very much as it
 lies before us to-day.

III.

The sequel to the Temptation raises an
 important question. Was it accident only that
 Jesus was accused of this traffic with Satan?
 Wherein consists the actual significance of the
 charge?

Now from time to time God sends into the world
 certain elect persons who impress us as being
 not ordinary people. We acknowledge in them
 a personal magnetism, an indefinable distinction.
 For tens of thousands of people the late Lord
 Kitchener possessed that quality—a quality of
 lonely greatness, of reserve, of command. As is
 usual in such cases, there are those to whom it is
 but 'the Kitchener legend,' but Sir George Arthur's
 biography is of a great man. Mr. Rudyard Kipling
 has told us, in his poem 'Kitchener's School,' how
 to the Mohammedan it seemed, 'Certainly also
 Kitchener is mad,' and this just because of the

magnanimity of Kitchener in serving those he
 conquered. He was mad, 'beside himself.' Al-
 though through his public career a mystery of greatness
 was gathering about the man. Hence the verdict
 of the Eastern.

Take another type. There have been men in
 the Christian Church in whom eminent talents
 have been developed by deep communion with
 God. As the years pass, there shines from them
 a quality of goodness which inspires us with awe.
 When they speak, their unfolding mind is lit with
 the sheen of God. They seem not of this world.
 One who heard the late Dr. Alexander McLaren
 in his old age address a big meeting in Edinburgh,
 said that, as he spoke and men listened, they
 looked, and '*it was like seeing a spirit.*'¹

Such as these suggest to us somewhat the aspect
 of Jesus in His Galilean ministry. He was a
 Presence not to be put by. Men looked and looked
 again. His passing down the streets of Capernaum
 lit them with 'the light that never was on sea or
 land.' And as sicknesses melted away before Him,
 and words mighty, new, piercing, fell from His
 lips, the spell of another world was laid upon
 human judgment. What was it—this distinction?
 'What manner of man is this?' was often asked.

The verdict of the scribes was the answer of
 men who instinctively recoiled from His teaching,
 but it was not a common answer. It was in line
 with the verdict of His friends. Terrible as the
 Scribal charge was, it recognized the fact that
 here was more than a common personality. Here
 was something awful, transcendent, cosmic. We
 have to remember that in those days people did
 not joke about Satan. They felt and dreaded
 the unseen Evil Power as something gigantic, able
 to cast shadows over human life deep as the
 mountains are high. So it was not a scornful
 or derisive thing the Scribes said, but a thing
 uttered with some feeling of the reality of a world
 of spirit. And it did testify to this that in Jesus
 was a spirit non-earthly, and terrible in the range
 of its power. As they said it, the Scribes shrank
 back from Him. We read He had to 'call them
 unto him' (v.²³), as one calls sullen and frightened
 children.

The Christian Church has busied itself with
 many Christologies, and we can learn from them
 all. But still the Figure of Jesus towers above us
 unmeasured, perhaps immeasurable. This, indeed,

¹ Dr. McLaren of Manchester, p. 189.

would seem to be the judgment of many of our best minds. On the closing pages of his book, *What is the Truth about Jesus Christ?* Professor Loofs declares, 'It would be attempting impossible things if we tried to understand the historical person of Christ' (p. 240). We remember, too, that He Himself said, '*No one knoweth the Son save the Father*' (Mt 11²⁷).

One thing, however, qualifies our nescience. His friends, as they approached Him a second time on that day of high momentous feeling, furnished the occasion for the one saying of His which takes the light of the mystery and brings it a little nearer to human eyes. His answer to their message was to look round about Him upon His disciples and to say, 'Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother.' Now, if it is possible by doing the Will of God to become a brother of Jesus, then, whatever mystery of greatness invests Him begins to invest us also. And does not that conclusion enable us to understand all we need to know about the Divine in Him?

One of the better thoughts of our modern theology is that of a progressive Incarnation. There must

be degrees in any human possession of the Divine. 'It should be remembered,' says Dr. Forsyth, 'that human personality is not a ready-made thing, but it has to grow by moral exercise, and chiefly, in the Kingdom of God, by prayer. The living soul has to grow into moral personality. And this should not be ignored in connexion with the moral psychology of Christ. He no more than we came into the world with a completed personality—which would be not so much a miracle but a magic and a prodigy.'¹ Step by step, as He did the Will of God, the Divine was realized in Him. And it is His own word that tells us we too, by this same practice of that Will, become partakers of the 'mystery of godliness.' The light of far-off worlds, the glory and spaciousness of the unnumbered ages, gather about even plain men and women who walk as Jesus walked. Why need we strain our minds by vain endeavours to find a credal measure for Jesus? Is it not enough that if we do the Will of God, the same cosmic glory, the life which is more than words can express, makes us as our Lord, and that thus, 'as he is, even so are we in this world'?²

¹ *Op. cit.*, p. 340.

² 1 Jn 4¹⁷.

Recent Foreign Theology.

Paulus' Interpretation of 'Christ.'¹

GERMAN books since the war have notoriously been hard to come by, for financial, postal, and fiscal reasons. This volume by Paulus, however, is worth an effort. It represents some of the best contemporary Christian thinking on the Continent and forms one more index of the recent return to philosophy on the part of theologians—a movement that we may be sure is not temporary. The author's own excellent summaries may guide us to the significance of his crowded and thoroughly well-informed book. It is one needed corrective to Schweitzer.

In the first part he argues that New Testament faith does not revolve round the earthly life of Jesus, much less 'the historic Jesus' in our technical sense of that phrase. Essentially it depends on

present fellowship with the heavenly or spiritual Christ, meaning by 'Christ' what far transcends recorded historical phenomena. On the other hand, this Christ-faith or Christ-piety is unintelligible apart from the known figure of Jesus as He actually lived. Without such concrete records, without the connexion thereby established with Old Testament prophetic faith, Christianity could not long have preserved its original and special character in competition with the Mysteries.

The ancient Christology, further, attempted vainly to equate the eternal Logos with a historical individual. But it bore permanently valuable witness to the transcendence and universality of the Logos, as also to the crucial fact that the Logos had really been manifested in human history. Whether in worship or in mystic contemplation or in the heartfelt faith of the simplest believer, Christ has always meant God as present to man,

¹ *Der Christusproblem der Gegenwart*. By Lic. Rudolf Paulus. Tübingen: Mohr, 1922. Pp. xvi, 182.

as drawing near to us personally. And it is a God whose features are the features of Jesus.

When we survey modern Christology, it is seen to oscillate constantly between the two extremes of 'rationalism' and 'historism' (*i.e.* the view that our deepest problems must be solved by scientific historical research or not at all). Rationalism takes 'Christ' as a mere idea, scouts history, and develops no driving power; historism takes 'Christ' as an exclusively human figure, ignores the eternal or timeless range of faith, and can do little to justify its own claim to truth. Besides, the attempt to base faith in God on Jesus as a historical person is rendered nugatory by the implications of the modern historical method.

We must, therefore, seek to overcome the defects of both theories by a more intimate combination of Idea and History. The theoretical solution is to be sought by following out still further the principles of German Idealism in its progress from Leibnitz to Hegel and Schleiermacher. In practice, we must simply accept the guidance of New Testament faith. There 'Jesus' and 'Christ' are not stiffly identified, but act and react upon each other in the movement of fresh, creative life.

To the general contention of Paulus that in our theorized thought of Jesus Christ both historical knowledge and speculation have a part, there can be nothing to object. But it is doubtful whether 'Christ,' a term which received its constitutive meaning from 'Messiah,' is a genuinely helpful name for the timeless and transcendent aspect of our Lord. Logos or Holy Spirit, surely, is nearer the mark. Attention should be drawn to an able and sympathetic study of Herrmann's argument that the intuitive apprehension of Jesus' inner life liberates us from bondage to, or dependence on, the conclusions of historical criticism. Apparently Paulus would hold that the historian as such has the right to pronounce on *everything* in Jesus, His inner life too; but this is a quite untenable position. Motives, to say no more, are inscrutable for science of any kind, as in the personal relations of friendship we rightly assume. Paulus' later admission that historical research after all grasps no more than an aspect, or aspects, of reality is equivalent to the abandonment of his earlier position.

Now for the second half of the book. Here it is contended that what belief in Christ does for our belief in God is not to create it, but to impart to it

depth and inwardness. It gives the assurance that God is with us to break sinful bondage and bestow His fellowship; 'Christ' means just this redemptive approach of the Eternal. Therefore the Church is 'Christ's' body, the new life of God's children embraced in His. Similarly, when it is said that Christ suffered, died, and rose again, these words indicate not merely events that happened, but permanent forms or expressions of the Christ-life. Theism and Mysticism embody particular aspects of the profound and basal mystery of religion; the thought of 'Christ' contains the whole. 'Christ,' accordingly, stands for two sorts of truth—one super-historical, the other historical and concrete. The first guarantees the truth of faith, the second its power; the first makes Christianity a world-religion, the second gathers Christian people in a church. Of course the two points of view can only be distinguished, not separated; for in life they are one.

Jesus is *par excellence* the Bearer and Embodiment of the Christ-life. Historically conditioned as we must think Him, He is inseparable from the gospel He proclaimed, and partakes in the eternal truth of Divine self-bestowal, and thus in the absolute life or being of God.

It is clear that Paulus is vigorously and intensely occupied with the familiar problem: Can we place the Mediator in a larger and (so to say) universal or unconditionally valid framework of ideas? Can we see Jesus as the illustration of ideas greater and more comprehensive than Himself? A venturesome proposal, yet of perennial fascination! Thus, when Paulus more than once recurs to the point that the essence of the Redemptive Idea cannot be confined in a single individual, he is not siding with Strauss, though Strauss said much the same; he is trying to reach what others have expressed by the term Logos, or Spirit. Yet the fate of Biedermann's distinctions might have warned him off. The knife-edge he is treading is too narrow. We may lose Jesus all over again if we insist on placing Him in His exact philosophic niche, or surrounding Him with an impersonal penumbra which we choose to designate 'Christ.' Is 'Christ' a person? Then the name 'God' is better. Is 'Christ' a principle? Why, then, hypostatize it otiosely? The believing mind is justly suspicious of all talk of 'principles,' described as though they were self-existent abstractions, in forgetfulness of the fact that they have

no meaning apart from personal experience, God's or man's. I cannot myself see how Paulus, working on his special methods, can avoid delimiting the significance of Jesus *a priori*. And to say 'Christ-history' when you mean the whole story of God's redeeming work for man does not in the long run foster lucidity.

Yet so powerful a thinker makes a contribution. He knits up afresh the bonds between Theism and specifically Christian thought; and this is much. He forces historical research to consider that it cannot turn itself, straight off, into a self-sufficient philosophy. Also he carries on and enriches Troeltsch's imposing and suggestive argument about relative and absolute elements in history. Everything that makes the idea of history ever so little clearer merits a welcome in this confused age.

H. R. MACKINTOSH.

New College, Edinburgh.

A Veteran Church Historian.

PROFESSOR KARL MÜLLER of Tübingen has seen his seventieth birthday, and a number of his most distinguished German colleagues have marked the occasion by contributing papers to a volume dedicated to him—*Festgabe von Fachgenossen und Freunden Karl Müller* (Tübingen: 1922, pp. 351). In their name Professor Scheel congratulates Müller and bears eloquent testimony to his services to the science of ecclesiastical history. Müller, indeed, was one of the most worthy pioneers in making Church History a science. That, perhaps, is his greatest merit, although his numerous scholarly contributions to our knowledge of the subject are in themselves of no inconsiderable worth. To judge by the portrait which constitutes the frontispiece to this volume, Müller carries his years well, and his work should not nearly all be done yet.

The book consists of twenty-one essays, all on minor but interesting points, and most of them seem to be of real value. Harnack writes on 'Peter in the Judgment of Enemies of the Church in Antiquity.' The material is scanty, but suffices to cast light from this odd angle upon the primacy of the Apostle. Kattenbusch also treats of 'The Pre-eminence of Peter' in conjunction with 'The Character of the *Urgemeinde* in Jerusalem'—one of the most valuable studies in the book. Loofs

investigates afresh the question raised long since, and never solved, What did the Council of Nicæa understand by the term *homoousios*? His view is that the word is ambiguous, and was deliberately adopted on that very account.

Holmquist writes what is to us a most informative and interesting article on 'Church and State in Evangelical Sweden.' We cannot mention all. All are good as the occasion demanded.

W. D. NIVEN.

Aberdeen.

French Theology.

THE number of Dr. Piepenbring's books is mounting up, but 'The Historical Jesus' is not a new one, only a second edition altogether reconstructed and enlarged.¹ The clarity of the French mind is always deceptive, has a happy knack of concealing under an engaging simplicity what is really very masterly. But here the starting-point and outlook seem familiar. The first Christians, it appears, were so absorbed in watching for their Lord that they thought of Him almost exclusively as glorified, and ready to return; had small place in their minds for His earthly life and ministry; and when, slowly convinced that the end of things was further off than they had imagined, they turned back to these to write them down, they already saw them through the splendour of the other thinking. The Gospels, even Mark and the Logia, are not pure history, but that coloured and altered by theological presuppositions. Like the recurring burden of a song, the phrase, this is mere Paulinism, rules out many things—the Lord's Supper as we know it, the foretellings of His death, all thought of expiation, such titles as Christ and the Son of God; above all, faith in Christ in the sense of the Epistles, and much else. When these intrusions are removed, what is the Figure that is left to us; the real Jesus, as they knew and saw Him? A youth grows up in Galilee, much influenced by the better side of Pharisaism, and with a mind that naturally fastened on such parts of the Scriptures as speak of God's affection and compassion, which, later, were to become the centre of gravity of His own teaching; He is attracted to John and is baptized by him, though not having to repent of His sins 'in the same

¹ *Jésus Historique*, par C. Piepenbring: deuxième édition entièrement refondue (Librairie Istra; 7 fr. 50).

degree as others.' On hearing of the Baptist's death, He feels compelled to carry on his work, almost wholly in Galilee, and with no thought except that of proclaiming the near approach of the Kingdom of God, which He conceives as a world-wide Jewish theocratic State, into which the Gentiles will flock of themselves : as a world entirely changed and glorified, for the conditions of entrance to the Kingdom are repentance and a new loving way of living ; and nobody who is prepared to accept that is, or can be, excluded. Moreover, Jesus regards Himself as He who will one day come as the Messiah. Under the pressure of events His views change and are modified. He is forced to the conclusion the elect are few ; and, while retaining His belief in God's compassion, speaks gravely, after the method of the faith in which He had been brought up, of justice and judgment, feeling no need to reconcile these two sides of His thought. But He is still sure that the Kingdom, which is to come by direct Divine interposition, is at the door ; goes up to Jerusalem not to die, but because He feels the glorious end is nearing, has no thought of the Cross, really fears an assassin's dagger and takes steps to safeguard Himself against that, is crucified ; and those with their minds in the fit state for that see visions of Him, though these visions did not cause their faith, but that faith the visions. That really is all. Evidently, if this be so, the Gospels cannot be relied upon at almost any point, and Christ is a much smaller figure than we had imagined. But what bewilders one is the last section of the book, where the originality and supremacy of our Lord's teaching are discussed, and maintained, as against what the author conceives to be its two serious rivals, Laotze and Epictetus. Obviously he is a little obsessed by Grill on the one hand, and Bonhoeffer on the other ; and on the Chinese sage he sometimes speaks with a queer assurance where many talk humbly and with hesitation. Still one cannot but admire the full-hearted enthusiasm that he heaps on these two master spirits, especially on Laotze, whom he regards upon the whole as far and away, our Lord apart, the greatest spiritual figure of the race, with a catholicity of mind, he thinks, that makes Paul and the Christian Church look mean and shabby, though there is no gospel like Christ's gospel. But what amazes one is that the author himself has not seen the sudden and complete change of method and mental attitude in the two sections of his work. Here he is stretch-

ing language, not perhaps unduly (one feels that his sympathy with them is likely to result in real understanding of these masters), but to its farthest, eagerly seeing in it the best and most it can contain. Whereas when dealing with the Gospels he is paring to the quick, and ruling out, and challenging in the most ruthless way. Evidently Dr. Piepenbring is a nice man to have as an opponent, but is much less certain as a friend.

Professor Pinard de la Boullaye, S.J., has issued the first large volume¹ (pp. 515) of a huge undertaking possible only to an erudite and indefatigable mind. He has set himself to a close and minute examination of the history and methods of the comparative study of religion, and has thrown his net so wide as to include everything down the ages that can reasonably fall under that ample title. The framework of the book is built on an imposing scale, yet it is filled in with extraordinary thoroughness. Beginning with the old Greek philosophical schools and other non-Christian writers, such as Plutarch, who, one is glad to note from several indications, seems to be recovering the position he once held, but has long largely lost, it passes to Gnosticism, Manichæism, Neo-Platonism and the like, and the Church's treatment of them. The Middle Ages furnish a vivid chapter, what with the impinging on the faith of Jewish and especially Mohammedan thought, and the speculations of the scholastic theologians on the theory of religious knowledge, a very vital question in their day ; and, much less frequently, on the evolution of humanity, and of the Church. The Renaissance with its rehabilitation of paganism, and its tendency to give an equal value, or nearly so, to all the outstanding religions ; the Reformation, running out into a new zeal for Biblical archæology and the discussion of the origins of many rites and customs of the Roman Catholic system and the like ; rationalism, with its inquiries into fetichism and animism and much else : the opening up of the unknown world, the Jesuit missionaries and their attitude to the native faiths, the romantic discovery and the beginnings of the study of the Eastern scriptures, the several schools of historians with their various readings and interpretations of the facts of the long past ; Ritschl, and pragmatism,

¹ *L'Étude Comparée des Religions : Essai critique*, par H. Pinard de la Boullaye (Beauchesne : Paris ; 36 fr.).

and modern psychology, such are a few of the subjects that lead up to the final chapters, where the whole immense field of comparative religion, as that term is technically used, is traversed, hurriedly yet fully. Naturally the style is curt and compressed. There is not much room for eloquence upon a sign-post. Yet this is no mere jumbled pile of material heaped confusedly together anyhow, but a real book. What strikes one is the wealth of reading and sheer learning that lies behind every page. Try where you will, you will find nothing omitted. Remember some corner of the subject where you have some claim to exact knowledge, and you will light upon a compact paragraph upon it with footnotes added, full and accurate and up to date. Turn the pages, and you come, here on picturesque figures like Marco Polo or Raymond Lull, and there on a table of years showing how from Baur's day to Harnack's the dates of the Gospels have been pressed back and back; here is a fine study of Averroes, and there a passage on the primitive monotheism held by some to have preceded polytheism in China, and so on endlessly. A main impression left upon the mind is the humbling reflexion that there is

nothing new under the sun, that our most original thinking is hoary with antiquity, and the novelties that catch men's excited minds are only faint far-blown echoes of what has been often said hundreds, sometimes thousands, of years ago, that the wheel goes round and round.

I am like a stream that flows
Full of the cold springs that arose
In morning lands, in distant hills;
And down the plain my channel fills
With meltings of forgotten snows.

Is it all then only a scurrying of white mice in a cage, up and back and round once more, with no real progress or advance, in spite of all the rush and noise and pother? Our author is quite sure it is not so. As yet the study of comparative religion is in its infancy, but it is sufficiently far advanced, he thinks, for one to fashion a method, compounded out of hints from all the schools, which will be really scientific, and the formulating of that is the purpose of his second volume. It is an audacious adventure, but the study ought to prove a fascinating and informing one.

ARTHUR J. GOSSIP.

Aberdeen.

In the Study.

Virginitus Puerisque.

Clean.¹

'Ye shall be clean.'—Ezk 36²⁵.

THE other day I read a sad thing. You know how beautiful the sea birds are, the gulls, the kittiwakes, the guillemots, and all the rest of them; how they glint and gleam when the sun strikes on them; how easily they wheel and turn and bank and dip and dive and right themselves, far more cleverly than any airman can; how clean they are, and pure and white. God means them to be that, and they keep themselves spotless, can't be happy if they are soiled.

And yet all round the coast of England, east and south and west, they are having a pitiful time, so I am told. Many vessels use oil nowadays, and let the waste and dirty oil out into the sea—a horrid, sticky, smelly, messy mass it is. And it

¹ By the Reverend Arthur J. Gossip.

seems that the birds lighting on the water, or darting at a fish, often land in this nastiness and can hardly struggle to shore, for it glues their wings, it mats their feathers, it covers them all over with a horrible greasy dirtiness; and though they work at it continually, preening themselves all day, it won't come off. And the poor birds, meant to be clean, and longing to be clean, but coated with that disgusting foulness, pine and droop and die—thousands and thousands of them, so they say, all round the coast.

Well, you and I are like these birds. We too are meant to be clean. God made us for that. And yet there is a horrid, sticky, greasy nastiness, called sin; and if we get any of that on us, we'll just be miserable; for it won't come off, and it is so messy and foul and horrible. And we can't be really happy unless we are clean.

I know quite well that there is a healthy kind of grubbiness that you like; can't understand why

Mother has a craze for sending you to wash your hands, when they seem to yourself to look quite decent; and why she is so fussy over tide-marks left on your wrists and neck, or up under your hair. When some one calls that you must see, and you are sent for from your games, and scrubbed till your face shines, and have your hair brushed so hard and straight and plastered down that it looks as if it were painted on your head, like a doll's, and get a clean hard collar on, you just hate it, you don't recognize yourself, you seem quite strange and queer. And when you get out again, back to cricket or footer, and your hair is rumpled, and your collar is all crumple, and your face is streaked again—ah! that's better! Yes, I know. And yet—honest injun, isn't it lovely to have a wash after a hard game or a long walk? And you wee ones are never really quite as comfy and cosy—now are you?—as when you are bathed and clean and ready for bed. It's comfy to be clean. Our bodies feel that. And so do our hearts inside. They too know it's comfy to be clean, and horrid to be dirty. You remember the other day you said what wasn't just quite true, and you have been unhappy about it ever since, feel mean and soiled and grubby, wish you weren't, that you could get the dirt away. But it's oily stuff, and it sticks. Or you made rather a fool of yourself when they ran you out. Perhaps you weren't run out, but it was silly to lose your temper, and argue and sulk and get quite hot and angry over it. And now you wish you hadn't, are almost ashamed to meet the other fellows. It's not nice to be dirty, and sin is so very dirty and greasy and unclean. We can never be happy, any more than the poor birds, so long as we are like that.

Well, what are we to do?—we and they? The filthy stuff sticks fast. They preen themselves and work at it all day, but it's no use. And so do we, but we can't get clean either. A man in the Bible, looking at us, feels disgusted at such dirty people, and cries in a shuddering kind of way, 'Wash you, make you clean.' But we can't. Look at these poor birds labouring so hard all day long, yet it's no use. And we've tried too; tried to get rid of that quick temper, of our grabbing, selfish ways, of our funkiness when we are in a hole, and there's likely to be trouble. But we are all coated over with it, and it has sunk right in, and we can't get clean. It's like trying to wash off oil with no soap; it's worse than that, says a man

in the Bible, for though you take much soap it will still stick, do what you can. We are like poor Topsy, the wee black lassie, who kept scrubbing at her face, but it would never come white. Another man in the Bible knew that well: pictures us all standing pretty wretchedly in filthy clothes, all mud and dirt. If only we could get them off, and be done with them, and be clean! I remember a man like that at the Front. In an advance he had got into one of these horrid cesspool kind of things they have in French farmyards, right into it, almost to the waist. And there was he all day, wet and smelly, foul, and very much ashamed—much more worried about being so dirty than about all the shells, and longing until he could get a bath. Perhaps you have felt something like that. Perhaps as a wee chap you fell full length in a muddy road on a wet day, and got up a poor, unhappy, little figure, standing so miserable with mud on your clothes, and mud on your face, and mud in your hair, and mud dripping from your fingers—all spread out. It was so wet and uncomfortable. And yet you could do nothing, needed some one to help you, and, of course, Mother came, wiped your face; and that felt better; and rubbed your hands, and that was fine; and scraped your clothes a bit, and by and by, when they were dry, brushed them, and you would never have known at last that you had had a fall. But you needed Mother to help you to get clean. And we need some one to help us too. And we have some one. In the Testament a poor soul with a dreadful foulness came to Jesus, and said, 'Look at me! If thou wilt, thou canst make me clean.' And Jesus said, 'I will: be thou clean.' And it came true. And always He was doing that. John tells us that what Christ did for him was that. He washed him—washed him from his sins. He was so sticky and wretched and messy and unhappy, like those miserable birds; he had tried and tried and tried, and couldn't get it off. But Jesus did it for him. And He'll do it for you too.

Think of these birds. If one of them could get rid of the oily nastiness, how happy it would be, clean, free, living its glorious life again up in the sunshine, as God meant that it should do. And wouldn't it be splendid to be done with tempers and sulks, and peevishness and crossness, to be clean and happy as our Father wants us to be? Well, we can, for Christ will help us. There is a lonely grave away up near the Pole, which was at

one time, perhaps still is for all I know, the most northerly grave of which we know. It was a British seaman who died there, one of a Polar expedition, and they buried him yonder far away, with nothing but the great snowfields and unending ice in their pureness round about him, and they set up a little wooden cross, and on it cut this text—‘Wash me, and I shall be whiter than snow.’ And if you ask God, He will do it for you too, will make you clean, quite clean.

Are you Infectious?¹

‘It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves.’—Lk 17^{2, 3}.

The other week a queer thing happened in London that caused quite a big scare for a time. Somebody found a little parcel lying on one of the streets. And when they opened it, they saw it was a lot of small glass tubes, all carefully sealed at the ends; but some of them had got cracked and broken in the fall, and there was oozing out a sticky, messy mass. Well, they took it to the police station, and then things began to happen. For some one was sure that these glass tubes were full of the germs of diseases and illnesses. Oh yes! just as bad as measles and far worse, though you didn’t like even that much when you had it—horrible diseases. And here were twenty-one tubes, they said, all full of the beginnings of them, and somebody had spilt them here on the road, and if they hadn’t been found in time, anything might have happened, and all London have been in their beds; and whoever had been throwing things like this about the streets (take care there how you handle them or you may get it)—cholera, or plague, or something dreadful. So they said, and there was fuss and talking and excitement till they got them all safely destroyed. And yet, do you know that we are all carrying about with us glass tubes like that, full of really terrible illnesses, and if we aren’t very careful we may let them slip and break, and with that the germs will get out, and some one, many people perhaps, may grow badly ill; and all because we were clumsy-fingered or forgetful, and didn’t notice we had let them fall. When you had measles (or was it scarlet fever?) you didn’t have a happy time. The bed got so hot and crumby and crumply, and you so tired of lying still, of reading,

¹ By the Reverend Arthur J. Gossip.

of all your toys, of pretending that the ceiling was a desert island, and the wee bumps in it mountains, and the cracks rivers, and you a shipwrecked sailor on it like Robinson Crusoe, tired of everything and anything. Well, you got measles from some one. He had it, and he passed it on to you. And if you could find him, you would give him a bit of your mind. But he meant no harm; the poor chap didn’t know that he was ill when he gave it to you. And you, without meaning it, have likely handed it on to some one else; and when you gave it to that other girl, it was Christmas time, and she lost all the parties and the holiday that had been planned, which was far worse for her than it had been for you. And you did it, not knowing, all because you were infectious. Yes, but we pass on other things as well, worse even than that. We carry about with us glass tubes, and very brittle things they are, easily smashed, and then, oh dear! what have we done? Out fly the germs of ugly horrid things, and everybody round about us seems to take them all at once. There’s temper; how easily that glass tube gets cracked! The other day you were playing football, and some one on the other side swerved ever so neatly and got past you and scored right under the posts. And, instead of taking it in good humour, and saying to him, ‘Well played! You got me that time, but you won’t do it again,’ you got cross and lost your head, and started playing roughly, and with that he started too, and soon every one was at it, and the whole game was quite spoiled. All because you let slip that little glass tube and broke it, and out the germs rushed. A boy in a bad temper is dreadfully infectious, and ought to be shut up all by himself, for at least an hour. Or you are a big one at home, don’t go to bed with the little ones, but sit up half an hour longer. And because you are big, the wee ones do what you do and think that fine and grown-up. And if you are grabby and selfish and cross, they will be apt to be the very same. If you are always snatching at the best, they will say to themselves they will have to snatch first if they are to have anything; and you will all be snatching, all because you began it, for a selfish person is infectious, and gives selfishness to other people, though he keeps everything else to himself. We must be careful of these glass tubes, you and I, and not leave them lying about to get broken. For look what mischief that can cause! And if you ask, but why ever are there these stupid tubes at all, and

why am I, who can never keep anything (look at my pockets), who am always finding things in the queerest places, and always mislaying my books, and my cap, and my everything, why am I given such a dangerous thing as a temper to keep? Surely they might know I would be screwing off the top to see what's inside; or doing something foolish with it. But it's a very good thing to have these glass tubes full of germs, if they are kept in their right places and used as they should be. For wise men study them, and learn from them how it is folk get ill, and what it is that makes them worse, and how they can help them to get better, and keep them, indeed, from becoming ill at all. And a temper is a fine thing, if we use it properly, and don't let it slip and break. It too will help us to keep from getting ill, and to get better if we do. The Lord Christ was sometimes angry, but only at the proper times and at the proper things. And even selfishness can be very useful, if we use it as we are meant to do, and not in the wrong way we do do. Do to others, says Christ, as you would that they should do to you. Think what you would like done to yourself, and then do that to the new boy at school, or the fellow at the party who seems to be having rather a stale time. Keep it in its tube and use it properly, and it will help. But break and lose it, and there's endless trouble. So we must be upon our guard, says Christ. For it is only when one doesn't know he is infectious, he is likely to give things to some one else. Once he does know, he will surely take care. And now you know you have these brittle tubes to guard, and you will do your best. But indeed they are so dangerous, that I think, perhaps, because we are so stupid and clumsy and so apt to let them slip, we had better do what they did in London, break them all up and be done with them, make a full end of temper and selfishness altogether. Don't you think that's safest, for then we couldn't be infectious and do harm?

The Christian Year.

SECOND SUNDAY IN LENT.

The Lamb of God.

'The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.'—Jn 1²⁹.

There had been no prophet in Israel for five long centuries. And now suddenly a voice is heard

in the wilderness—the voice of a prophet. It made a great impression upon the people. They were struck first of all by his appearance. But they marvelled still more at the things which the prophet said. They quoted his sharp sayings to the Pharisees, to the Roman soldiers, and to others, with delight. And when he preached, no one could be indifferent to his words. The echo of his words has reached down the long centuries to the present day. It was mighty preaching that stirred the hearts of all men, and every one felt that a new day had come to Israel, that a real preacher of righteousness had been found at last.

Who was he, then, this John the Baptist? He had been born in a godly family. His father was one of the priests, and his mother also belonged to a priestly family. What was it that sent him out into the wilderness?

It was a strange thing; it was the sense of sin that drove him there. Nowadays people do not worry so much about their sins. Every generation has produced a host of writers who try to persuade the world that sin is nothing but a trifle; it may be a kind of immaturity, which will be outgrown in time. Dr. Parker has a sufficient answer. 'It could not have been a trifle,' he says, 'that started the great drops of blood from the body of Jesus Christ in Gethsemane, or that caused Him His exceeding sorrow on the tree. Great natures cannot weep blood except on great occasions. There must have been something terrible about this moral putrescence which is called sin. It was no speck on the surface; it was poison in the blood.'

It was the sense of sin that drove John to the wilderness. And what did the wilderness do for him? It brought him face to face with God. We need to be face to face with God to understand what sin is. When its only background is God's holiness and purity, then we see our sin as it really is; we see it in all its hideousness and loathsomeness. And in the loneliness there, he meditated upon the Old Testament revelation, so that it became full of meaning to him. How often he must have read of the suffering Messiah, of One who bears other people's sins, of One who suffers the just for the unjust! 'Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.' And so when John saw Jesus coming to him, he recognized Him as the suffering

Messiah, and he cried out, 'Behold the Lamb of God, which taketh away the sin of the world.'

1. Why did John call Jesus the *Lamb* of God? Perhaps it was the time of the Passover and the Paschal lambs were being driven to Jerusalem.

All in the April evening,
April airs were abroad;
The sheep with their little lambs
Passed me by on the road.

The sheep with their little lambs
Passed me by on the road;
All in the April evening
I thought on the Lamb of God.

A lamb is innocent and mild
And merry on the soft green sod,
And Jesus Christ the Undeified
Is the Lamb of God.

(1) Both to John and to us the first thought the word 'lamb' brings is that of innocence. He who takes away the sin of the world must be Himself without sin. We don't make enough of Christ's sinless life. It's not simply that He is an example offered for our imitation. His sinlessness is the very essence of His life, His sinlessness is Himself. But it is not the innocence of a child that knows nothing of the world. It is the innocence of one who has taken life in both hands; of one who has gone down among the sins and temptations of life, and has come out of them pure and unsoiled.

(2) But the idea that was in John's mind when he called Jesus the Lamb of God was not so much innocence or any other quality, but the thought of death or sacrifice. 'He was led as a lamb to the slaughter,' says Isaiah, and the Passover lambs, if they were passing by at that moment, were being led to Jerusalem to be offered as a sacrifice to God. But they are unwilling victims, these lambs; they go to their death reluctantly. So their deaths have no moral significance. But the remarkable thing about the death of the Lamb of God is that it is purely voluntary. Death did not choose Him. He chose death. He met it at the trysting-place that had been fixed from the beginning of the world, and He went to it though legions of angels were waiting to bear Him away from it. That's what makes His death a thing absolutely unique in the history of the world.

2. But why does John call Him the Lamb of

God? For the very fullest of reasons. Because God provided Him and God accepted Him. He was provided by God—'God so loved the world, that he gave his only begotten Son.' That's the great difference, the eternal difference, between Christianity and every other religion. In other religions man provides the sacrifice for his God. In Christianity God provides the sacrifice for man. If it cost Christ something to die, it cost the Father something to give Him up to death. The two are in absolute unity in working out man's salvation.

And so the Lamb of God, which God Himself provides, is accepted by God. It is because He is provided by God and accepted by God that He is able to save us to the uttermost.

3. 'Behold the Lamb of God, *which taketh away the sin of the world.*' What a tremendous sweep it is—the sin of the whole world. But if it is a great sweep, it is not done in any wholesale way. It is done by each individual having his own sin taken away. That is why John says, 'Behold!' Every man must look for himself. When Moses lifted up the serpent in the wilderness, it was only those who looked who were healed. I lay *my* sins on Jesus—not the sin of the whole world. I lay *my* sins on Jesus, the spotless Lamb of God. And even if we find it difficult to see why the death of Christ upon the Cross is an atonement for the sins of the whole world, does that prevent us from making the trial in our own particular case? If we want to travel by the electric cars, must we know all about electricity and the force that moves them before we do it? If we are thirsty, will we refuse a glass of water till we know what its chemical constituents are? 'Behold the Lamb of God, which taketh away the sin of the world.' That is the gospel. Though your sins be as scarlet, they shall be as white as snow, because they are washed in the blood of the Lamb.

THIRD SUNDAY IN LENT.

Loneliness.

'For himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee.'—He 13^b (R.V.).

Loneliness is one of the most trying experiences possible to man. It never has been from man's creation, and never will be to all eternity, 'good for man to be alone.' Our Lord Himself, in the midst of His terrible conflict, felt keenly the burden of loneliness: 'Ye shall be scattered, every man

to his own, and shall leave me alone' (Jn 16³²). The only qualifying assurance which made that loneliness bearable to Him was—'Yet I am not alone, because the Father is with me.' This feeling of isolation deepening into desolation reached an intensity of agony, fit to break His heart, in the moment when God and man seemed to stand aloof, and when from the depths of His anguish there went up the piercing cry that rent the heavens—'My God, my God, why hast thou forsaken me?' This was pre-eminently a *human* cry. Man yearns for fellowship—fellowship with man, and, above all, fellowship with God. To be without God is to be without hope. To be isolated from the great Father of spirits is to be orphaned indeed. The promise of our text—like that given by Christ on the eve of His own desolation, 'I will not leave you orphans'—is a gospel to the orphaned heart of man when it seeks God if haply it might find Him.

No passage exactly parallel to the text can be found within the covers of this Book, the nearest approach being the words which were uttered by the Lord to Joshua, 'I will not fail thee, nor forsake thee' (Jos 1⁵), and repeated by David to Solomon, 'He will not fail thee, nor forsake thee' (1 Ch 28²⁰). There is an apparent superfluity of negatives in our text which we do not find in either of these parallel passages. They occur in Greek five times in this brief sentence. The literal translation would be, as nearly as we can give it in English—'No, I will never fail thee, no, I will never, never forsake thee.' This repetition is exceedingly significant, since these words are given as the promise of God, with whom there is no idle word, no word which does not carry its peculiar burden of sacred significance.

1. God's promise *projects itself into the unknown future*. 'I will *never* leave thee.' Man cannot live in the present. He ever looks forward. His hopes and fears come from life's morrows. This accounts for the interest which promises and predictions ever awaken in the heart of man. The gospel for man must have something to say about the time to come. Our Lord struck the keynote in the Sermon on the Mount by announcing the great 'Hereafter,' and drawing therefrom the most powerful considerations for present duty and privilege. Man repudiates being shut up to the present. He protests against mortality, and in his inmost heart will not admit of the possibility of

dying quite out. From his earliest days he yearns for what he can keep. His grip of even temporal things is that of an immortal being. One of the most pathetic phases of human life is that he who wants things which he can keep is always snatching at things which he cannot keep. He has aspirations which earthly possessions, attainments, and friendships cannot satisfy. God meets that yearning in all who trust Him with the assurance, 'I will never leave thee.' In other words—'Through all time, and for all eternity, thou shalt draw from My resources, thou shalt satisfy thy life in the light and beneath the smile of thy God.'

2. The promise *includes every change of circumstance and variety of experience*. The words of God by the mouth of Isaiah emphasize this: 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee' (Is 43²). In the face of the infinite variety of disappointment and trouble is the permanence of this Divine promise that God will be with us. The 'I am' is the name in which God speaks to man amid the whirling changes and startling transitions of our mortal life. None but the eternal and unchanging God, as revealed in Jesus Christ our Lord, can satisfy our yearnings and meet our needs. It is, however, enough if He be with us. The consciousness of His presence and blessing has been that which in all ages has sustained God's saints, and imparted to them the truest heroism. They undertook no task without Him, but, having once accepted the most difficult work for Him, they 'endured as seeing the invisible.'

This ray of promise falls on darkened ways,
'Lo, I am with you alway—all the days.'
The bright, untroubled, gladsome days of life,
The days of bitterness and care and strife;

The days when peace doth like a river flow,
The days of grief with weary hours and slow.
He goes not on far journeys. Christ is near,
He leaves no day without His help and cheer.

As once of old 'He knew what He would do,'
When servants were dismayed and troubled too,
So now, with infinite supplies at hand
He walks with us, though in a barren land.

Some sweet surprise He doubtless has in store,
Some secret that He never told before.
For this, perhaps, He leads through shaded ways,
And you will understand ere many days.

FOURTH SUNDAY IN LENT.

The Number of the Hours.

'Are there not twelve hours in the day?'—Jn 11⁹.

These words were spoken by Jesus at the time when news had been brought Him that Lazarus was sick. For two days Jesus had made no move. The disciples would be certain to misconstrue that inactivity—they would whisper, 'Our Master at last is growing prudent'—and therefore their amazement and dismay when Christ announced He was going to Judea. They broke out upon Him with expostulation—'Lord, it was but yesterday that you were stoned there. It is as much as your life is worth to think of going—it were the rankest folly to run that tremendous risk.' And it was then that Jesus turned upon the Twelve, with a look which they never would forget, and said to them, 'Are there not twelve hours in the day?'

Let us use these words to illumine some of the characteristics of the Lord.

1. They throw light on the *earnestness of Christ*. Behind all stir and change, and the varied and free activity of Christ, we discern the pressure of a mighty purpose moving without a swerve towards its goal. From the hour of His boyhood when He said to Mary, 'Wist ye not that I must be about my Father's business?' on to the hour of triumph on the Cross when He cried with a loud voice, 'It is finished,' unhesitating and unrelenting, without one check or falter, the face of Jesus is set in one direction; and it is when we come to recognize that unity, hidden amid the luxuriance of freedom, that we wake to the sublime earnestness of Christ.

One reason of our Lord's whole-hearted zeal was His knowledge that there were only twelve hours in His day. Before His birth, in His pre-existent life, there had been no rising or setting of the sun. After His death, in the life beyond the grave, the day would be endless, for 'there is no night there.' But here on earth, with a mighty work to do, and to get finished before His side was pierced, Christ was aroused into triumphant energy by the thought of the determined time. 'I must work the works of my Father while it is day. The night cometh when no man can work.'

It is the same with us—twelve hours, no more. Time is fugitive indeed; the golden hours pass swiftly with their happy opportunities of serving God and man; let us not permit any of them to slip away in careless oblivion of their precious chances. God has sent us here to do something, to attain to something, to let ourselves flow out in helpfulness to others. Seize the moment, indeed, and extract all its marrow of satisfaction, but let that satisfaction be a worthy one—the satisfaction of knowing that we are fulfilling a heavenly mission, serving our Divine Father through our human brothers and sisters while the chance is still ours.

Night comes behind.

I needs must hurry with the wind,
And trim me best for sailing.¹

2. The text illuminates *Christ's fearlessness*, and that indeed is the textual meaning of it, for it was when the disciples were trying to alarm Him that Jesus silenced their suggestions so. What did He mean? He meant, 'I have my day. Its dawn and its sunset have been fixed by God. Nothing can shorten it, and nothing can prolong it.' It was that steady sense of the Divine disposal which made the Christ so absolutely fearless, and braced Him for every 'clenched antagonism' that rose with menace upon the path of duty. When Dr. Livingstone was in the heart of Africa, he wrote a memorable sentence in his diary. He was ill, and far away from any friend, and he was deserted by his medicine-carrier. But he was willing to go anywhere provided it was forward, and what he traced with a trembling hand was this: 'I am immortal till my work is done.'

3. The text illuminates *Christ's fretlessness*. For never was there a life of such untiring labour that breathed such a spirit of unruffled calm. Now He was teaching—now He was healing—now He was parrying some cruel attack. Yet through it all, with all its stir and movement, there is a brooding calm upon the heart of Christ that is only comparable to a waveless sea asleep in the stillness of a summer evening. And no man will ever be calm as Christ was calm who cannot halt in the midst of the stir, and say, 'My peace'; who cannot stop for a moment in the busiest whirl, and say to himself, 'My times are in Thy hand.' God never blesses unnecessary labour. That is the labour of the thirteenth hour.

¹ Lanier.

Just here we ought to bear in mind that the true measurement of life is not duration. We live in deeds, not breaths—it is not time, it is intensity that is life's measurement. Twelve hours of joy, what a brief space they are! Twelve hours of pain, what an eternity! We take the equal hours which the clock gives, and we mould them in the matrix of our hearts. 'Are there not twelve hours in the day?' said Jesus—yet Jesus died when He was thirty-three. The dial of God has got no minute hands, its hours are measured by service and by sacrifice.¹

FIFTH SUNDAY IN LENT.

The Meekness of the Cross.

'Not looking each of you to his own things, but each of you also to the things of others.'—Ph 2⁴ (R.V.).

1. *The humility of Christ.*—The Atonement was the act of the Eternal, who, in the Person of the Son, emptied Himself of all that lifted Him above the race of men whom He came forth to redeem. He approaches mankind not as their benefactor, but as their debtor. The form of a slave is no human pageantry, but the sacramental expression of a Divine surrender. Tragedy enters into the very existence of the Living God. The Eternal Himself passes through the Valley of Humiliation. As the Bible shows us Redemption, it is not an Almighty Benefactor conferring a priceless boon upon His graceless children, but the Servant of servants, who lays aside His vesture and girds Himself as with an apron that He may wash His people's feet. 'He took upon him the form of a slave.' Those are the Apostle's words; and we denude them of their appropriate meaning if we fail to see that as St. Paul spoke them it is God Himself to whom they are properly applied, and not alone that Manhood which, in the terms of our orthodox theology, we say that God assumed. For He who from all eternity was in the form of God is God. God, and none but God, could humble Himself when, renouncing those riches which were His before the worlds, for our sakes He became poor, and from a life of servitude passed to a Cross of Shame. Humility was not first brought to the birth in the stable at Bethlehem, nor was the Cross the earliest throne where it received the Crown. Its reign was already from of old when the morning stars sang together. It was as the sword

in the hand of St. Michael when Lucifer was thrust down from heaven. It is the spirit in which from creation's earliest dawn the Divine finger has wakened all things into life; the spirit in which a bounteous Providence, beholding the things that are in heaven and earth, has crowned the year with His goodness; the spirit in which the Father has wistfully sought the love and friendship of His children. Humility is not the creation of God's hand. It lives in the beating of His heart. As He loves, so He humbles Himself. And the Death of His Son was no benefaction with which, out of the riches of an infinite liberality, He endowed the poor, but the offering with which He pressed His suit upon a reluctant people, saying to each one of us, 'My son, give me thy heart.'

That is the consideration which gives to humility its true dignity and value in the character of the Christian man.

2. *Humility a Christian grace.*—It is important to remember that the service of man need not involve the spirit of sacrifice which is the joy of Calvary, may lack that great humility which is the mind of Christ. 'Blessed are ye poor.' 'Be not ye called benefactors.'

The appeal of Jesus is to something higher than the merely moral man. Those who are indeed to be constrained by the love of Christ must be prepared for adventures into a region which lies beyond the ethics of the market-place. The graces of the Christian character—meekness, forgiveness, humility—are not such as can be expressed in terms of scientific analysis.

Watch Christ in His dealings with the young man who asked what good thing he should do to inherit eternal life. He had come prepared to do great things. There was nothing about him that was sordid or base. No sooner had the Master's eye rested on him than Jesus loved him. It is clear that in his great possessions the young man saw large possibilities of service. It was no selfish refusal to abandon the means of personal pleasure or sensuous delights that at length sent him away sorrowful. There was a true nobility, not the mean desire to secure the next world in order that he might enjoy this, that expressed itself in the eager question, 'What good thing shall I do to inherit eternal life?' The pathos of the story lies surely in the inability of an otherwise large heart to take the one step which should cut him off from the prospect of an honourable success and transform

¹ G. H. Morrison, *The Wings of the Morning*, 236.

the spirit of magnanimous service into the heart of humble sacrifice. If Christ had said, 'Spend your wealth, occupy your time, devote your life for the good of others; place those exceptional advantages of head and heart with which liberal Fortune has endowed you at the service of your fellow-men,' would he not eagerly have embraced the prospect of a useful and honourable career which the Master had opened before him? But there was something so paradoxical in the demand which Jesus really made; the romance of it was altogether so baffling to the imagination that in the very moment of a glad surrender to a great enthusiasm the young man shrank back from the impossible. 'Sell all that thou hast. Make your act of distribution to the poor once for all. Cut off once and for ever all further opportunities for benevolence and kindly patronage. Seek that treasure which is to be the instrument of your devotion not on earth, but in heaven, and come follow Me. Henceforth be poorer than the foxes and the birds. Call no place your home. Stand forth in the simplicity of your personal life, and, when the time comes, be ready for the cross of a criminal and the ignominious death of a slave.'

It is just that demand, and nothing less, that Christ is making of the men of this generation. The age is full of generous impulse. There are, as of course there always have been, the idle rich, the frivolous wastrels, who are not grieved for the afflictions of Joseph. But there is no lack of those who are not only willing but eager to make the best of their lives, to occupy positions of responsible usefulness, and to become real servants of their fellow-men.

But what if Christ should apply to any such the supreme test, 'Sell all that thou hast,' what then would be the answer? You would be perfect,—then renounce the opportunity. You seek a real adventure,—forgo your vantage-ground of wealth, station, official responsibility; take up your cross and follow Me.

3. *The source of humility.*—Many descriptions of humility fall infinitely short of its true proportions.

(1) It is doubtless true that 'God is in heaven, and thou upon earth,' and that therefore it becomes the children of men to refrain their souls and keep them low. But just as many a man will talk bravely of the rights of property who is yet careful to add that 'of course, we are only stewards,' so

the infinite distance which separates the creature from the Creator may encourage rather than repress a spirit which is the reverse of humility in the narrower sphere where comparison is not impossible, but inevitable. Nor can that lay claim to rank as a Christian virtue which depends for its realization upon the chasm that separates human personality from Divine. If it be true that, as the Hebrew prophet bids us, we are to walk humbly with our God, or, as the Christian Apostle puts it, to humble ourselves beneath His mighty hand, we must seek the principle of this self-abasement elsewhere than in the infinite distance which separates our little lives from His august Eternity.

(2) It is the same thought which prevents us from fixing this principle in the recognition of human sin. For those who have sinned, the broken and the contrite heart will never fail to be one aspect of Christian humility. God must indeed break the backbone of that stubborn pride to which the Cross is a perpetual scandal and Calvary a superfluity of pain. But in proportion as Christian men attain the height of their destiny, in proportion as they are conformed to the image of the Eternal Son—nay, are transformed into the same image from glory to glory—then, though to themselves the shadow of a sin-stained past is ever present to move to self-abhorrence and unseal the fount of penitential tears, yet it is the reflexion of the heavenly vision which brings others to take knowledge of them that they have been with Him who is meek and lowly in heart.

(3) Humility, like every aspect of the character that is truly and properly Christian, must find its spring no less than its goal in the character of God. St. Peter had entered into the mind of the Master when he gave the exhortation to be 'clothed with humility.'

The man whose character exhibits this crowning grace is he who in his work for the good of others is not unwilling to believe that those on whose behalf he labours are ever his superiors; who so banishes self-consciousness that his personality—and not his goods—is at the disposal of his fellow-men; and for whom the object of loving solicitude is 'the brother for whom Christ died.' The man who instinctively rejects all talk of inferior races, and to whom it is against the grain to speak of the aborigines or the proletariat, is learning to be humble. These are traits that

reveal the man. They exhibit something of that Divine courtesy which could not bear help to mankind except in the character of a slave. Servitude to our fellow-men is an attitude that is painful to us all. But it is the brand of the Lord Jesus. That great Christian, St. Paul, gave as the motive of his abundant labours, his tireless activity, his ceaseless solicitude, the truly remarkable reason—I am a debtor. As with Sir Walter Scott, the desire to pay his creditors quickened his genius. He was expressing the mind that was in Christ Jesus. How full of romance will be the career of him who day by day can go forth to new opportunities, new conquests, new achievements, under this great compulsion—I am a debtor! No man will be dull if only you can approach him with the thought—I am a debtor. No dependence will be a wound to our self-esteem if only joyfully and thankfully we can exclaim, 'We are debtors.'

It is never the service that he renders, but the spirit in which he renders it, that distinguishes the Christian. Whatever the conditions of his outward life may be, poverty is always his bride. Even if his station be splendid, he wears it but as the pontificals of office, beneath which are the coarse garments of his daily life. His ideal is not to live for others, but to die for them. The humble man is he who is capable of that only form of self-sacrifice which admits of no degrees because it is whole, final, and complete, and that is the sacrifice of himself.

When St. Paul acknowledged himself all men's debtor, he went on to indicate the form in which he hoped to discharge the account—'So, as much as in me is, I am ready to preach the gospel.' Like his Divine Master, he had learned through the things which he suffered that man doth not live by bread only, but by the living Word. And these have ever been the uses of the desert—I humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not.' Pride scorns the notion of a Lenten fast. Why sojourn in a barren land? Shall God indeed prepare a table in the wilderness? But the humble, as His friends and guests, take their place at God's board; they eat of His bread and drink of the wine that He has mingled. So Christ gives to them the heart of sacrifice, and among the servants of men they are distinguished by one mark of difference, and by one only. As with the rest they go forth to their work and to their labour

until the evening, the brow of each is circled with a crown of thorns.¹

PALM SUNDAY.

The Tears of Christ.

'And when he was come near, he beheld the city, and wept over it.'—Lk 19⁴¹.

In the morning Christ set forth on His journey from Bethany to Jerusalem by the road which went over the southern shoulder of Mount Olivet. 'As he drew near, at the descent of the mount of Olives'—when the road began to descend and the first view of Jerusalem was caught, the hymn of triumph broke forth, 'Hosanna to the Son of David.'

Again the procession advanced. The road descends a slight declivity, and the glimpse of the city is again withdrawn behind the intervening ridge of Olivet. A few moments, and the path mounts again; it climbs a rugged ascent, it reaches a ledge of smooth rock, and in an instant the whole city bursts into view. Immediately below was the Valley of the Kedron, here seen in its greatest depth as it joins the Valley of Hinnom, and thus giving full effect to the great peculiarity of Jerusalem seen only on its eastern side—its situation as of a city rising out of a deep abyss. It is hardly possible to doubt that this rise and turn of the road, this rocky ledge, was the exact point where the multitude paused again, and 'he, when he beheld the city, wept over it.'²

There are only two occasions on which it is recorded that Jesus wept. This is the second. The first was at the grave of Lazarus. And there is one thing common to both occasions which should be noted. It is that Christ's tears were not for Himself, but for others. They were not wrung out of Him by suffering; they were tears of tender compassion. And whenever one thinks of that, one is impressed again with the wonder of the figure of the Christ, so infinitely pitiful and tender-hearted; so unswervingly and magnificently brave.

'He beheld the city, and wept over it.'

1. They were *the tears of a Patriot*. Instinctively the multitude had paused with Him as they turned the crest of Olivet to gaze for a moment on the

¹ J. G. Simpson, *Christus Crucifixus*, 4.

² A. P. Stanley, *Sinai and Palestine*, 192.

splendid spectacle of Jerusalem glowing in the morning sunlight with its massive walls.

Jesus was interested in every land and in every race. No land or race was shut out from His heart. But there were special attachments to Palestine, and strong ties to the Holy City. He did not weep because Jerusalem was not everlasting, and because Palestine was not for ever. He knew that in the fullness of time the earth would be dissolved, and that previous to this consummation cities would rise and fall; but He could not bear to think that while other lands were fertile, this should be as barrenness, that while other cities stood, this should be a desolation, that while other nations were continued, this people should be scattered abroad. They were 'His own,' His own race, His own flesh and blood.

2. They were *the tears of a Saviour*. Jesus Christ came to save His people from their sins, and they would not. 'Ye will not come to me that ye might have life.' He looked upon those who would not be saved, and wept over them. Measure His sorrow by His knowledge and by His hatred of sin; measure His sorrow by His own freedom from sin; measure His sorrow by the love of His large heart. To see evil and to be unable to remedy it is anguish; but to see evil, to be able and willing to remove it, and to be baffled by the wilfulness and waywardness of the sufferer or of the evil-doer, is anguish keener and deeper still.¹

Jerusalem had missed its opportunity. Again and again He had preached there, but Jerusalem had closed its ears and steeled its heart against the message of redeeming love. It had not known 'the day of its visitation.' There are in the lives of all of us times of visitation. At all times our opportunities are great. But there are times when God draws much nearer to the soul—as in sickness, as in affliction, as in bereavement—when God's truth shines out more clearly, when the powers of the world to come are realized, when eternity opens before the soul, when the conscience is tender and the world for a time loses its power.

EASTER SUNDAY.

The Morning Glory.

'He is not here: for he is risen.'—Mt 28⁶.

What a sunrise this was after these dark days of disaster and hopeless defeat! The great Lover

¹ S. Martin, *Rain upon the Mown Grass*, 217.

had seemed to be the very fountain of life, with quickening vitality which nothing could destroy, and yet the fountain had been choked up in Gethsemane and Calvary! 'We trusted that it had been he who should have redeemed Israel,' but the shining, welcoming pool proved to be only a mirage, hope withered in disillusionment, and the brutal majesty of material force held the entire field.

And so all the disciples were in a mood of deepest and darkest depression. Simon Peter was gloomy with despondency and haggard with remorse. Two disciples were walking in the twilight to Emmaus, 'looking sad,' communing about the awful and sudden eclipse in which their hopes had been so miserably quenched. In every life the light was out. No one was anxiously watching on the third day, with eyes intently fixed upon a mysterious east. No; death reigned, and wickedness, and hopelessness, and no one was looking for the morning!

And then came the cry, 'He is risen!' Think of that great burning light streaming through the darkness, kindling life after life into blazing hope again—now the Magdalene, now Peter, now John, now the two journeying to Emmaus, now Thomas, until the entire disciple band was a circle of light again.

What did the Resurrection mean?

1. It meant first that Jesus of Nazareth had been clearly manifested to be the Son of God. Before this wonderful morning the disciples had been the victims of uncertainty, chilled by cloudy moods of doubt and fear. But with the resurrection the uncertainty ends. It is with that trumpet note that St. Paul begins his great letter to the Romans. 'Jesus Christ . . . declared with power to be the Son of God . . . by the resurrection from the dead.' Not, you will notice, 'declared to be the Son of God with power'; the power belongs to the declaration, the proclamation, the trumpet.

2. The second thing which the Resurrection meant was new power to men, a reservoir of spiritual energy opened for the quickening and emancipation of the race. It is our faith that just as Christ walked out of that tomb we too can walk out of the grave and graveyard of our own corrupt past, and in vigour and sweetness of being become alive unto God.

Surely we have a wonderful symbolism of all this in the mystic movements of the spring-time. If any one would be besieged by suggestions of the

resurrection, let him look about in garden and in field and he will see the quickening glory. 'Never do I,' says Dr. Jowett, 'so intensely feel the pressure of the quickening Spirit as when I see the black hedges bursting with their flooding life into green and tender leaf. Never do I so realize the surging, encompassing energy of God's resurrecting Presence. I can pray with more intimate and eager communion, when the dominion of winter is breaking, and the time of the singing of birds is come. "In Christ shall all be made alive!"'

We would have the resurrection power flow into our dead affections, and make them bud in tender sympathies, and gentle courtesies, and all the exquisite graces of the heart of our Lord. And we would have the resurrection power pervade our dead conscience, and make it act with hallowed sensitiveness, with fine scrupulous feeling of the sacred and the profane. And we would have the resurrection power possess our mind, and make it fertile in noble ideals, in holy purpose, and in chivalrous resolution.

3. (1) The resurrection meant not only something for the present, but something for the future. Christ brought not only life but immortality to light.

'Truly there is nothing any one can do in the face' of death, are the words on a second-century papyrus. A certain Taonnophris¹ and her husband Philo have apparently lost a son, and a friend Irene, who had herself suffered bereavement, writes to condole with them in the following terms:

Irene to Taonnophris and Philo, good cheer! I was as much grieved and wept over the blessed one, as I wept for Didymas, and everything that was fitting I did, and all who were with me. Epaphroditus and Thermouthion and Philion and Apollonius and Plantas. But truly there is nothing any one can do in the face of such things. Do you therefore comfort one another. Farewell!

Very touching, is it not? The desire to mourn

¹ G. Milligan, *Here and There among the Papyri*, 106.

with those who mourn, and yet the feeling of utter helplessness in the presence of what death brings—'Truly there is nothing any one can do in the face of such things.' How unlike the calm tone of assurance with which St. Paul comforts the Thessalonian mourners in like circumstances: 'We would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest'—Irene, Taonnophris, Philo, and all similarly situated—'which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him' (1 Th 4^{13, 14}).

(2) Our Lord's resurrection is the pledge of the resurrection of all that shares His nature. The Apostles early laid hold of the fact that in the resurrection right was manifested as the ultimate might. It had seemed to the apostles as though the truth had been defeated, and that amid the laughter and ribaldry of its foes it had sunk in complete and final disaster. But on the Easter morn the truth emerged again.

The great resurrection chapter, the fifteenth chapter of First Corinthians, ends with the thought of the indestructibility of the Christ-like—'wherefore, my beloved brethren,' St. Paul says, 'be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.' He seems to say, 'Your Lord emerged from the grave in irresistible strength and glory. There were no bonds strong enough to hold Him. So shall it be with the truth in our life and service. It shall not go under in endless defeat. Every bit of truth shall live, every bit of chivalrous service shall abide for ever.' 'Wherefore, be ye stedfast, unmoveable'; go on living the truth, speaking and doing the truth, even though immediate circumstances crush you like a juggernaut—go on—there is resurrection power in the truth, and it shall reappear and surely conquer, and your labour shall 'not be in vain in the Lord.'²

² J. H. Jowett, *The School of Calvary*, 121.

Can a Divine Revelation be Ambiguous?

BY THE REVEREND EDWARD BEAL, TSOLO, SOUTH AFRICA.

To regard the Synoptic Gospels as inerrantly historical documents can no longer be termed a critical possibility. It is only natural, therefore, that many people should conclude that there exists no thoroughly authoritative foundation for the Christian faith. They imagine that, because the alleged revelation of God has been clearly shown to be subject to scientific investigation, and because it can be demonstrated that there are in the Gospels accretions which do not belong to the original figure of Jesus, the so-called revelation can no longer be truly deserving of its name. Granted that the Divine Being had determined to give a genuine revelation to mankind, would that message not have been placed high above the ambiguities of criticism? Can a Divine revelation be fallible?

If there can be found any true historical framework for Christianity, without doubt we must go to the Synoptic Gospels for it. For these documents profess to tell us the story of the life and teaching of the Person in whom the faith of the modern Christian is centred. And when we come to these Gospels, we find that the question of inspiration is considerably simplified and narrowed down. In this case we are not concerned so much about the divinely enlightened insight of the writers as about their historical accuracy. Indeed, it does sometimes appear to us that little inspiration was needed in their case: ordinary painstaking precision would surely serve the occasion. They merely required to interview living eye-witnesses of Jesus' life and ministry. And since their task was such a simple one, how are we to be expected to stake our whole fate, so to say, upon these records when we are assured that the story is not to be taken with absolute literalness? It would be impossible in a short article to attempt to deal with the problems which probably faced the Evangelists. If we are to attempt to answer these difficulties, it can be possible only by means of a reference to the involutions of our spiritual life to-day.

I.

What is the Christian faith? It is the conscious identification of the whole human personality with

Jesus Christ. It is a complex far vaster than mere belief in certain undoubted historical facts. In its possession of historical data Christianity takes no precedence before other modern religions. The savage accepts certain historical events when he believes that the god of his clan has at a certain time appeared and devoured the tribal feast that has been dedicated to him. The Mormon accepts certain historical data. He believes, for example, that the heavenly book was deliberately handed to one of the leaders of his sect by God Himself. Nor can the superiority of our religion be established on the grounds of the superiority of its history over that of other creeds, for there are multitudes of folk who are prepared to credit the fact of Jesus, but have by no means vowed allegiance to Him. As Professor Robertson says, 'Belief may be said only to grasp at a fact that is still largely beyond the horizon of the soul.' It therefore follows that historical evidence can never furnish an exhaustive authority for any religion. In other words, though there might be such a thing as a historical revelation, we could never expect to find it conclusive, absolute.

II.

Because faith is an emotion involving the whole personality, it follows that whatever ultimate authority there could be would require to meet and to transcend that personality. The authority of faith must be greater—immeasurably greater—than faith itself: greater than the human will; meeting, satisfying, and overwhelming every phase of our consciousness. Now, can the Bible in its entirety be said to meet this need? It is conceivable that the Jesus of the Gospels might—granted always that the picture is historical—but then only if by some mighty miracle His Person could be brought into vital touch with our own. But the Bible is ink and print notwithstanding the fact that its wondrous message often surpasses the deepest realities of our spiritual life. No mere act of credulity is sufficient to bring its central figure into fellowship with our hearts. A whole triune Godhead, we believe, is demanded by the intricacies of the personality.

The human soul can respond only to a living spiritual authority. You may call this authority the Christ of Experience or the Indwelling Spirit of God, or look upon it as a blending of reason, conscience, and will; the one fact of which we are convinced is that this Force is the true channel of religious experience. As Dr. Griffith-Jones puts it in his helpful article in *Peake's Commentary*, 'we are thrust back upon the intuitions of the spirit' when we endeavour to find a real Divine authority. To these intuitions the ultimate appeal of every revelation must be made, be it the word of preacher, teacher, prophet, or vision. The Synoptic Gospels are no exception to the rule.

III.

That God has never once intimidated this inward authority is the one outstanding fact of the spiritual history of mankind. No God-sent message or messenger has ever violated it. The highest appeals of Jesus were invariably addressed to it as He sought to arrest men with His loving offers of rest and forgiveness. But a plenary-inspired disclosure would immediately do violence to this faculty. The human reason, faced for once with an absolute and infallible command, would be coerced into the acceptance of the terms. Is there

any aspect of the life of Jesus that so warms and attracts our homage as the fact of His voluntary assumption of the task of redemption before Him? It is God's way never to cajole or to compel man's affection, and the Synoptic figure of Jesus is God's mighty appeal to our spiritual intuitions. The very existence of the Gospels we owe to their essential humanness and amenability to experience. The Atonement of which they tell us is God's mighty endeavour to bring men's erring will into voluntary subjection to His own—a will erring because independent and autonomous.

In simple truth the historical Jesus is an appeal to faith, and the very essence of that appeal lies in the problematic nature of the evidence. An unambiguous revelation would not be an appeal at all; faith would be abolished because there would be no risk in our self-identification with Christ. In the life of Christian discipleship, to win all is to hazard all. There could be no outward infallible criteria. We need look for nothing whatever outside our own spiritual powers that shall take the form of incontrovertible proof. Nothing worth proving can be proven. In the whole round of earth there is nothing to which we ought to surrender our spiritual choice and critical sanction. 'We walk by faith, and not by sight; we are of good courage.'

Contributions and Comments.

Readings of the Scottish Bibles.

I.

IN the December issue of THE EXPOSITORY TIMES, Mr. J. H. Terras calls attention to differences in readings at Jn 10^{28, 29} and 14⁶ in the A.V. and in what he calls Scottish Bibles. He says that 'as a rule Bibles printed in Scotland' read 'any' . . . 'none' instead of 'any man' . . . 'no man' at the former passage; and insert the word 'and' before 'the truth' in the latter.

From an examination of the unique collection of Bibles in this Library, I find that this is hardly an accurate or complete statement of the facts. The first edition of the A.V. Bible printed in Scotland, 1633; the first A.V. N.T. printed in Scotland, 1633; the 'Scottish editions' of 1635, 1637, 1642, and

1649 all reproduce these texts as they are given in the 1611 edition, 'any man,' 'no man,' and 'way, the truth.' The first edition printed in Scotland in which I have noted the alteration to 'any' . . . 'none,' and the insertion of 'and,' is that published by the King's Printers, Edinburgh, in 1675. Thereafter all the editions printed in Scotland which I have examined, till that of 1793, follow these readings 'any' . . . 'none,' and insert 'and.' But it is not merely the 'Scottish Bibles' in which these readings are found during that period. Generally speaking, the books printed from 1638 at Oxford, Cambridge, and London contain the very words to which Mr. Terras calls attention!

And the reason for this is not far to seek. In 1638 the Cambridge Press printed a most important edition in which many changes were introduced. Scrivener's *Introduction to the Cambridge Paragraph*

Bible, 1873, p. xvii, specifically refers to this 1638 edition having added 'and' at Jn 14⁶—which he says 'held its place beyond Blayney's revision of 1769, but has disappeared in Bibles from D'Oyly and Mant (1817) downwards.'

The 1793 Edinburgh Bible has 'any man' . . . 'no man,' but it retains the 'and' before 'truth.' So do the Cambridge 1773, 1798, the Oxford 1791, and the Edinburgh 1795, 1797, and 1799 Bibles. In 1811 I find an Edinburgh Bible and N.T. with 'any' . . . 'none,' 'and.' This appears to be followed in similar Bibles printed in Scotland till 1847, when I find 'any man,' 'no man,' 'and.'

The 'Standard' Cambridge 1762 edition, edited by Dr. Thomas Paris, has 'any,' . . . 'none,' 'and'; but the 'Standard' Oxford 1769 edition, edited by Dr. Benjamin Blayney, has 'any man,' 'no man,' 'the way, and the truth.'

So far as I have examined, recent editions printed in Scotland follow the original A.V. readings. It is evident, therefore, that the alterations in these verses, like various similar slight alterations, were not peculiar to Bibles printed in Scotland.

R. KILGOUR.

The Bible House, London.

II.

In reference to a contribution to the December number of THE EXPOSITORY TIMES, on the subject of certain readings of the Scottish Bibles (A.V.), I find the explanation of their variation from the standard editions, in a critical apparatus and collation of the English Bibles (A.V.) which I constructed for private use some years ago.

'And the Truth' was probably taken from the Cambridge correction of 1638, although I have the reading in a London edition of 1633. It remained in succeeding issues until the beginning of the last century, and is still to be seen in certain copies, but the 'and' is not retained in the *Cambr. Par. Bible*.

In regard to the other texts quoted from Jn 10²⁸⁻²⁹ the case is different. The addition of 'man' (v.²⁸) and substitution of 'no man' for 'none' (v.²⁹) are merely inferred from the fact of their disappearance from the above corrected edition of 1638, which substituted 'any' and 'none' for the original readings of the folio 1611. As the substitutions were not removed before the edition of Dr. Blayney, Oxon. 1769, they had a wide circulation. So that 'any man' and 'no man'

are the true readings of King James' Bible; whilst we may add that the early substituted readings are from that of *Geneva*.

The occurrence of the words quoted from the Scottish edition is therefore an *anachronism*. I have before me the issue of Blair & Bruce, Edinburgh, 1803, in which I have made a note of some twenty-five of these uncorrected readings. Interesting examples are 'David, King of Jerusalem' (Ec 1¹), and 'led by the Spirit' (Gal 5¹⁸). Several of them are to be found in some of the modern English editions, but the Oxford Standard of 1769 is now generally followed.

The detailing of some *temporary* readings of the A.V. is singularly omitted from the Appendices of the *Cambridge Paragraph Bible*, where the many editions of Hayes of Cambridge, remarkable in this respect, are very inadequately noticed.

SAMUEL J. BASTOW.

*Hawerby Rectory,
Grimsby.*

The Sacrifice of Isaac.

THE interpretation of the Sacrifice of Isaac in the December issue of THE EXPOSITORY TIMES is a return to a method of treating the Old Testament Scriptures which appears now to be repudiated by most. Speaking of the 'typological' exposition of the Old Testament, Dr. Garvie, in *The Old Testament in the Sunday School*, says: 'All this learned and pious trifling must now be swept aside. The historical interpretation is alone the valid interpretation. The Old Testament has an interest and a value of its own, not as a cunningly constructed puzzle, which can be solved only by help of the New Testament, but as a record of human belief, worship, life. For the student of the history of religions even the details of the ritual do not need to have any such artificial significance imposed upon them, but have a genuine interest as showing how the human soul sought to express and satisfy its needs in its approach to God. It is a relief and a gain to escape from this world of shams in this typology, to the world of facts in the candid yet sympathetic study of the slow growth of the religious consciousness of man, fostered by the condescending activity of the revealing God by His Spirit by divers portions and in divers manners.'

To give the story of the Sacrifice of Isaac its proper historic setting and to learn whatever

lessons we can discover to have been in the mind of the writer is a more rational method of interpretation than to regard it as a puzzle, the solution of which may be found in the life of the Christ of two thousand years later.

The similarity in a few externals in the story, when compared with our Lord's death, occurred to such early writers as Origen and Augustine; while Theodoret, in a fanciful interpretation, even went so far as to see in Isaac the type of the God-head, and in the ram the type of the Manhood of Christ. But external similarities are no sure guide to internal meanings, and the typological exposition breaks down in fundamentals. For, read the story as we will, if we are to accept Abraham as the type of the Father, and Isaac as the type of the Son, we must surely confess, whatever may be our views on the Atonement, that God the Father, of Himself, neither willed, nor encompassed, nor attempted to encompass, the death of the Son. The early followers of our Lord are definite in what they say is to the cause of the death of their Master. In Ac 3¹⁵ St. Peter says to his hearers, 'Ye killed the Prince of life,' and St. Stephen (Ac 7⁵²) speaks of 'the Righteous One, of whom ye have now become betrayers and murderers.' Moreover, the plain fact of the Abraham story is, that not Isaac, but the ram, was offered, so that if there is a type at all, it must be found in the latter. Again, as Isaac did not die on this occasion, there could be no resurrection, except in the vague sense suggested by the writer of the Epistle to the Hebrews (11¹⁹). Commenting on this passage in the *Century Bible*, Dr. Peake says, "'In a parable" may contain an allusion to the deliverance of Isaac as a parable of Christ's resurrection.'

The part which the narrator of the incident allows God to play is, as Dr. Skinner says in the *International Critical Commentary*, 'an anthropomorphic representation.' If God is good, can He command what, on other occasions, He declares to be evil? 'We cannot readily suppose,' says Dr. McFadyen in *The Use of the Old Testament*, 'that the God and Father of Jesus Christ ever did make so inhuman a demand upon a father.' The impulse to offer Isaac was an inward monition to which the patriarch, with his knowledge of the Semitic custom of child sacrifice, would be subject, and not an external command from a loving God. That there could be such a prompting indicates the imperfect stage to which the moral conscious-

ness had then developed, a stage which was not outgrown centuries after the time of Abraham. The Old Testament instances of child sacrifice are proof.

Dr. Skinner states that the line of exposition which sees Abraham learning that the sacrifice of human life is not in accordance with the character of the true God is not altogether satisfying. There is no definite repudiation of human sacrifice, or any prohibition of such sacrifice for Abraham's descendants. The same writer admits, however, 'the possibility that the story is a legend explaining the substitution of animal for human sacrifice in some type of ancient worship.'

Two modern interpretations are noteworthy. One, already quoted, is that of Dr. McFadyen, who shows that the story teaches (a) that our most precious things must be willingly sacrificed at the call of God; (b) the real surrender is the surrender of the will; and (c) man's extremity is God's opportunity. The other is from the pen of an educationist concerned with the effects of the story upon the minds of the children. The Rev. T. Grigg-Smith, in *The Child's Knowledge of God*, devotes a chapter to the Sacrifice of Isaac. He shows that 'the effect of the story upon thoughtful children is the mental impression of a contemplated murder,' and that it is responsible for conceptions of a God who orders something He does not mean to carry through, a God who can speedily change His mind. This writer says, too, that 'the teaching of Isaac as a type of our Lord's sacrifice upon the Cross has been both incongruous and harmful, and has encouraged a false doctrine regarding the Sacrifice of Calvary.' The whole chapter, with its first-hand evidence, and its critical and constructive treatment of the subject, is adequate refutation of any method of exposition which regards the old-world story as a parallel of the Incarnation and Atonement of the Eternal Son of God.

R. PARKES.

Manchester.

Divergences between the Peshitta and the Sinai Syriac Accounts of Jesus' Reception of the Children.

THE REV. J. MATHEW, in the number for April, 1922, suggests from readings in SS that 'the children

were not quite infants, but of an age perhaps up to ten or twelve.' This, however, does violence to the expression τὰ βρέφη in Lk 18¹⁵. The word βρέφος is used of an unborn child, as in Lk 1^{41, 44}, or of a new-born child, an infant, a babe, as in Lk 2^{12, 16} (the infant Jesus), Ac 7¹⁹ (the casting out of babes in Egypt), 1 P 2² (ἀργέννητα βρέφη, new-born babes, longing for milk), and 2 Ti 3¹⁵ (Timothy's acquaintance with the sacred writings from early childhood, ἀπὸ βρέφους). The last passage, indeed, does not imply actual infancy, but the Jewish children were often taught to read the law at the age of five years. The children brought to our Saviour were evidently very young.

E. E. BALDWIN.

Batesford, Victoria, Australia.

For Christ's Sake.

THERE are at least some forty-four verses in the A.V. of the N.T. where the words 'for the sake of' occur, but they are the translation of six prepositions, namely, διὰ once with the genitive, 31 times with the accusative, ὑπέρ 8 times, and ἕνεκα, περί, ἐν, and χάριν once. The mediatorial work of Christ is expressed by the use of διὰ with the accusative. It was the purpose of God 'in the eternal will' (He 10¹⁰) that by or through Christ salvation should be mediated and bestowed (and in order to state this διὰ is used with the accusative). The same preposition is used with the genitive in many verses to express the personal agency (e.g. Ro 5^{10, 11}).

In the important passage Eph 4³², ἐν before Χριστῷ is used, as by Paul constantly, to express the fullness of Divine blessing for man which is in Jesus Christ; while again in 1 Jn 2¹² διὰ with the accusative sets forth the means whereby forgiveness comes.

ὑπέρ, which really means 'for the sake of,' is used to express the obligation resting on persons in view of certain work done for them by others.¹

Thus it is worthy of notice that God is never represented in the N.T. as doing anything for Christ's sake, but as always acting out of His own perfect love (Jn 3¹⁶, Ro 5⁸, 1 Jn 4⁹). It was the old pagan view that something done by means of sacrifice would secure the favour of the gods, and thus bring them over to the side of man. This way of thinking about God is clearly removed by the teaching of Christ Himself, who came to reconcile men to God, not God to men. Hence to think of God as being in any way influenced by what Christ did in the perfect sacrifice of Himself, or as being under any obligation to Him to do otherwise than He would have done, would be to think of God in a way derogatory to His Divine perfection and essential love. Would we not, then, in all our prayers and approaches to our Heavenly Father be treating the Divine Love more worthily, and be in closer touch with N.T. teaching, if we were to throw ourselves on the pardoning love of God, and embrace Christ as the way through whom God acts, saying with throbbing, grateful heart, 'This we ask of Thee through Jesus Christ our Lord,' rather than 'for the sake of Christ'? Would we not avoid some error in so doing?

Most certainly all we should do in the manifold services of the true life must be done, if at all worthily, in the Name and for the sake of our Lord Jesus Christ, who loved us and gave Himself for us. And we know that 'God was in him, reconciling the world unto himself, not imputing our trespasses unto us' (2 Co 5¹⁹).

BUCHANAN BLAKE.

Glasgow.

¹ In none of the eight verses where ὑπέρ occurs is there any reference to God doing anything under a sense of obligation to Christ for what He had done.

Entre Nous.

ALREADY a large number of very appreciative notices of *The Christian Doctrine of Peace* have appeared. We quote the one from *The Times Literary Supplement* of 11th January.

CHRISTIAN PEACE.

It was with great regret that British theologians, and many interested in the wider aspects of religion

and Christian ethics, heard recently of the too early death of Dr. James Hastings. To his initiative and energy we owe a series of religious dictionaries and encyclopædias which are invaluable to English-speaking readers. He induced the foremost scholars of the world to assist him in his endeavour to present the vast accumulations of modern knowledge in a conveniently accessible form. He did not allow religious bias to influence his choice of contributors: if a man had exact knowledge and sound judgment he sought his aid. But Hastings himself remained firmly persuaded of the truth of the Christian revelation. He trusted that patient argument would in the end peaceably lead men to share his faith; and it is fitting that the book, the final proofs of which he corrected shortly before his death, should deal with 'The Christian Doctrine of Peace.'

His last work is eminently characteristic of Hastings' temper and method. It is divided into chapters, each of which deals with some well-defined aspect of his subject. At the beginning of each chapter there is a bibliography of recent works which the author has consulted. Copious extracts from these works are given, and these extracts are joined together by usually brief, but often acute, comment. Naturally the standpoint changes from time to time. Especially in their utterances during the war, Christian teachers showed themselves by no means of one mind in their attitude towards peace. Hastings practically never quotes in order to condemn. His sympathies, in fact, seem on different pages to draw him in different directions, so reluctant is he to emphasize differences. Yet he had, and expresses, a profound feeling that war is wrong.

War is an attempt to settle disputes by an appeal to force instead of to justice; and *in the present stage of our social development* the appeal to force, whatever form it may take, is in itself so profoundly immoral, so gross an outrage on truth and right, that our attempts to refine and humanize it are as futile as would be the attempt of a legislator to secure humanity in the commission of murder or decency in the commission of rape.

It is but seldom that Hastings writes with such passion, and we have quoted the sentence because it he lifts for a moment the curtain which hides his deepest feelings. He was not a 'pacifist' and

did not believe that the doctrine of universal non-resistance was taught by Christ. To the question, 'Shall we live as though the Christian ideal were already supreme in a world that has hardly yet begun to understand it?' he gives the answer 'No.' But he qualifies that answer by insisting that 'we must keep the Christian ideal before us as the master light of all our seeing.' In the unsuspected capacities for sacrifice that were revealed during the war he sees the spirit of Christ active in human evolution. 'All true progress is by the way of the Cross.' If, in fighting, a man gives himself for a just cause, he follows the example of the Son of Man, Who gave His life a ransom for many. Yet the cause must be just when viewed in the light of our common humanity: 'There can be no insular or national or imperial limitations' in the Christian ideal.

Naturally Hastings warmly supported such collective efforts for peace as that represented by the League of Nations. But he saw that ultimately all depends upon the will-to-peace of the individual. Aggregates of men will never seek peace, save in times of exhaustion, so long as envy, hate and suspicion dominate private life. 'There must be good will, with all which that implies, love in place of hate, patience instead of hasty resentment, confidence instead of suspicion, justice in place of exploitation.' The Christian Church exists to make this far-reaching change of temper in its members. But, as Hastings said sorrowfully, 'the tragedy is that the Church has failed to express, in the world of actual fact and experience, the essential unity of those who are in Christ.' This statement accurately describes the failure of the Church, a failure not of clergy only, but of clergy and laity alike.

We are often tempted to think that a great editor or dictionary-maker must be dry, industrious, methodical, and therefore hardly a man of flesh and blood. If we recall the memory of Samuel Johnson; we class him apart, for his boisterous partisanship invaded even the famous dictionary. But Hastings, by his posthumously published work, proves that an immense capacity for detailed labour may be fully used without imperilling noble enthusiasms and humane sympathies. Beneath the heavy routine which shortened his life Hastings' spirit remained responsive to the finest idealism of his age. And surely we may say with truth that, had he been a self-absorbed pedant, his life-work

would have lacked the distinction for which it has been justly praised.

SOME TEXTS.

Zec. xiii. 3.

'What the prophet is inveighing against can never have been the warm inevitable utterance of good men, which indeed is the only light we mortals have in this dark world. What he is inveighing against is the uncouth, idle, casual indulgence of ourselves in words, spoken in serious times and often concerning serious things, words which even when we are uttering them we do not mean seriously, in the sense that we do not mean them to have any influence with ourselves. What the prophet is denouncing is the uttering of opinions which we have not weighed, which we simply emit with the view it may be of confirming ourselves in some prejudice or with the view merely of passing time.

'Against the idle use of words our Lord also gravely warns us, telling us that in the end of the day we shall be judged by the words we have spoken. But it was our Lord also who put this entire matter squarely before us, when He told us that in the end of the days those who are commended will be commended not for the words they have spoken but for the deeds they have done: that to them the Great Judge will say not "well imagined," "well thought-out," "well-proposed," "well-intended," "well-expressed," but "well done."

'For the unfinished is nothing: and a word that is unsupported and unconfirmed in a corresponding deed—is an unfinished thing.'¹

Gal. iii. 16.

'This is how they do things between Cancer and Capricorn. Marriage is the great "game" here, and an "eligible" swoops up to the door of his "future's" hut, brandishes bow and arrows, yelling out the hundreds-of-years-old formula, "My game of the chase, where is it?" Then peering in, he aims at a bull's-eye mark in a clay image, a miss or hit being greeted with *ho! ho!* or *eya!* derision or congratulation, as the case may be. Next day comes the shaving, bathing and anointing; then the muster in front of the

¹ J. A. Hutton, *Our Ambiguous Life*, 77.

hut, the girl sitting with bows and arrows across her knees, a nasty notification that death is the doom of infidelity. Then comes the long antiphonal Marriage Song.

'But polygamy spoils it all. Paul has been badly handled by the Critics on the score of bad grammar. Has been made a quibbler in that old polygamic phrase sounding across Africa, "Not unto seeds, as of many, but unto thy seed." Really here it is you almost defy a monogamic professor in Oxford to see the good sense in this "bad" syntax. One of them, commenting upon this "*Unto seeds, as of many, but as of one*" in Galatians, characterises this as "hair-splitting" on the Apostle's part; "it shows traces of his Rabbinical training," he says, and questions whether the verse has "ever been intelligible to any man." Now here it is polygamic Africa can teach monogamic England: here Sarah, the "Maori," and Hagar, the concubine (*mweilombe*), is the daily story. The very plexure of the ramification of polygamic kinship compels them to tie down the rights of succession to *one* son; so that this very sentence, "not unto seeds, as of many, but as of one," is a trite bit of African chatter all the year round stereotyped in the language. Out of ten or twenty brave, well-oiled polygamic boys the choice either at birth or in youth is made of *one*, and the remaining nine or nineteen are utterly ignored, for *not* "unto seeds as of many" is their Prince of Wales-ship due, but as of *one*. Of course, the status of the mother generally determines the choice. Yes, both in Galatians and here there is a riot of grammar to obviate the other riot of princelings: they are all "the seed" royal, yet administrative unity demands that one "seed" *par excellence* sweeps away the plurality of "seeds," that have "no glory by reason of the glory that excellet."'²

Luke xv. 20.

'It will readily be recalled that our destination ahead on Lake Mweru is a Mission Station. In its specialised form this "Mission Station" is a portmanteau-word with all sorts of implications. Better: it is a small (so they call it) City of Refuge (*Chinyemeno*), because the Government having only a 5 per cent. patrol of their vast territory, this means that at any moment some old woman or man can be done to death. Done to certain and

² Dan Crawford, *Back to the Long Grass*, 154.

uel death unless they rush over the hills and up the palm avenue to our ever-open door. To fail of rival a few, even a very few, miles out would doom her. Take this grim old instance of the slayer. Blood is blood, and this time it is blood of man not beast. A lad lies at my feet on the path stabbed mortally in two places with spear and axe wounds. Ten minutes farther back he crossed the tracks of the elephants that brought all about. The wounded man's brother had slain his fellow in giving chase to the herd, had overtaken and in easy error shot his friend dead instead of the haystack, the elephant. The Mission City of Refuge was too far off and the avenger's weapons had already drunk blood: "Oh, Bwana!" cried the moribund, "I am dying because I did not meet you sooner; even although the Mission Refuge was too far, yet *a man shall be for a refuge*, and you were my man, you would have saved me had you come in time." Had you come in time! A perfect picture this of the change from the dispensation of Law to that of Grace: as pungent as perfect, for did not the former demand that the man run to the refuge, whereas in Grace the *Refuge* runs to the man?

"I was weary at the moment, but what put new life into me was the picture of God and the Prodigal in Lk 15: you can verify it at your leisure, but it is probably the only time God is shown to be in a hurry, "the father ran to meet him!" Thus (to omit the platitude) this dying man's inability to run in to us for refuge only half symbolizes the wholly dead souls unable to come to a Mission that is able to go to them. All this I poured into his living ear as Gilead's balm: that Christ had come to him here and now by the wayside, that some of bullets and some of old age, but that the body was but a phase and we were all bound for the Eternity where many of the great would be small and the small great. So died in the forest my life-for-a-life friend, died because I reached him too late, died with the name of Christ hisaviour on his lips.' ¹

A TOPIC.

Prohibition.

Norman Maclean has gathered together a number of articles which he had contributed to *The Glasgow Herald* and *The Scotsman*, and has published them

¹ Dan Crawford, *Back to the Long Grass*, 64.

with the title *Victory out of Ruin* (Hodder & Stoughton; 5s. net). They are written with Dr. Maclean's usual uncompromising directness, and are most timely. The book is the third of a series. The first volume, 'The Great Discovery,' portrayed the spiritual emotions of the War; 'Stand up, Ye Dead' dealt with the soul of the nation in the midst of its travail; the articles in this third book are linked together because they seek 'to point out the way of deliverance and renewal.' The fifth chapter, unlike the others, does not appear in its original form, but has been largely rewritten. It is an account of prohibition in the United States of America, called by Dr. Maclean 'The Last Deliverance.' We quote from it:

'There is nothing more to be desired than that the people of Great Britain should acquaint themselves with the facts regarding the greatest social advance ever made by humanity in a generation. Can it be the case that the millions of America committed an act of social folly when they outlawed the liquor traffic and closed the saloons, and that, awakening from their dream, they are to restore the traffic in alcohol and the saloon once more? That is the impression that a spoon-fed Press seeks to create.'

In this matter of the drink traffic the Press, with some exceptions, 'serves the public with doctored news.' 'One day,' Dr. Maclean says, 'we are told how a hundred thousand New Yorkers are to march in procession through the streets demanding the return of their alcoholic drinks. The columns are full of the preparations for the greatest uprising of the oppressed and parched citizens. The great day comes and the procession is a fiasco. But the syndicated Press omits to record that only a miserable handful paraded the streets, the offscourings of the city's purlieus, amid the derision of the on-lookers. We are later informed under great headlines that the American Medical Association, or some such society, has called for the annulling of the Prohibition Law. We feel that the climate is bound to become wet again, for the doctors demand it. But we soon learn that this particular association of doctors is a mere fragment of a noble profession—a fragment separate from the American Association which corresponds to the British Medical Association. But the syndicated Press does not record that fact.'

Is it likely that the United States of America will restore the traffic in alcohol? If prohibition

had been the result of a snap vote, the effect of a passing enthusiasm, it might be so. But Dr. Maclean points out that the movement had the toil and sacrifice and devotion of three generations behind it. 'There were long years of work in school and of teaching in the churches ere on the 18th December 1917 the Amendment in favour of Prohibition passed the Legislative Assemblies at Washington. Having passed the House of Representatives and the Senate, it had to be ratified by a majority of the various States. The States had seven years in which to ratify; but within one year and two months forty-five States, with a population of over one hundred millions, ratified the Amendment. Only three out of the forty-eight States failed to ratify. On the 29th January, it being certified that three-fourths of the States had ratified as the Constitution requires, the 18th Amendment to the Constitution of the United States, prohibiting alcohol, became law. And on that night the leaders of the movement held a service of thanksgiving in Washington, and when the hour struck ushering in the first day of the new era, Mr. W. J. Bryan began his address by reading the words: "They are dead that sought the young child's life." An Amendment to a National Constitution which has the generations behind it is not one to be repealed. To repeal it requires now a majority of three-fourths of the States! The one great fact to remember, is that by local option two thousand two hundred and thirty-five counties in the United States had made an end of the liquor traffic in their areas before Prohibition became the national law, and that there were only three hundred and five counties in all the States which had not declared themselves dry before Prohibition became the law. If anything be certain under the sun, it is that Prohibition is the settled and unalterable policy of the United States of America. During a visit of three months, and after inquiries in several cities, I never met a single person who wanted the saloon again reopened in the States. Whatever criticism might be made, there was among everybody only one sentiment regarding the saloon—and that was thankfulness that it was closed for ever.'

There are, however, Dr. Maclean admits, those in the United States of America who would like to see the Volstead law amended so that beer and light wines might be procurable. But he thinks this not likely to happen. 'The settled policy of

the reformers,' he believes, 'is to seal up the sources of drunkenness. Every drunkard began as a moderate drinker; and the evil has to be stayed at its source. Mr. Bryan described the process dramatically: "The moderate drinker says every man should stop when he has had enough. But the difficulty is to know when one has had enough, for enough is a horizon that recedes as one approaches it. A frail brother was advised by a friend to drink a glass of sarsaparilla when he had had enough. 'That's right,' was the reply, 'but when I have had enough I cannot say sarsaparilla!'" The prevailing opinion among the Church and social leaders is that the liquor trade as it was conducted in America could not be mended, and that it had to be ended. And it was ended.'

NEW POETRY.

Harry Kemp.

The name of Mr. Harry Kemp must be already widely known in the United States. Is it known on this side? If it is not, we can safely say that it will be by the publication of two of his volumes of poetry—*Chanteys and Ballads* and *The Passing God* (Brentano's; \$1.50 net and \$1.25 net).

Mr. Kemp in his time has played many parts. He has been sailor, tramp, and train-jumper. He has seen the inside of jails, and has studied at the University. But 'rolling freights, jails, vermin, ships at sea, rough fo'c'sle companionships' were all parts of the material from which his music was to be fashioned. Contrary to what one might expect, his verse is smooth, polished, and melodious. Naturally, perhaps, he is always interesting. There is not a dull page in the two volumes.

O, when I die, say I lived ill,
Say that my days were poured
Like wasted wine, say all you will,
But never, 'Kemp was bored.'

Certainly Kemp never bores.

There is the tang of the salt-sea spray in *Chanteys and Ballads*, the wander-lust of one who 'always loathed the four walls of a room.' There are also certain powerful interpretations of the tramp's vision of Christ, the result of Mr. Kemp's study of

the Bible when in jail. The poem we take from this book is :

THE GOING OF HIS FEET.

His feet went here and there
About the common earth.
He touched to grandeur all
Men held of little worth.

He did not search a-far
For what He had to say :
His mind reached forth and drew
Its strength from every day :

The struggling nets, alive
With fish drawn from the sea
Supplied Him with the apt
And chosen simile . . .

He saw a neighbour build
A house that did not stand—
And men may not forget
The House Upon The Sand ;

He saw a widow drop
Her mite into the hoard—
And to eternity
That treasure is up-stored ;

He heard a publican
Who thought none other there—
The souls of all mankind
Are richer for that prayer. . . .

O, Poet of The World,
I pray Thee, come to me,
That my lame heart might walk,
That my dark soul may see ;

And teach me, too, to go
About the ways of earth
And find the Wealth of God
In things of little worth !

The Passing God consists of a long narrative poem, 'Cresseid,' which, in the opinion of Mr. Charles le Gallienne, who adds an appreciation of this volume, 'by itself is enough . . . to win Mr. Kemp a high place among modern poets,' and a number of lyrics in which Mr. Kemp has added something of the light and delicate touch

of the Elizabethan song-writers to the easy, polished exactness of the Restoration poets.

Malcolm Taylor.

There is a spontaneity about Mr. Taylor's verse that is very pleasant to the ear. A small volume of his, with the title *Poems, Part I.*, has just been published by Mr. Blackwell (1s. 6d. net). Most of the poems are variations on themes of nature, but in 'The Quest' Mr. Taylor turns to the human problem. It is the tale of the dauntless spirit setting forth on its lonely voyage.

The loneliness, the emptiness,
Of heart and soul and hand !
It crushes me like an iron press,
It maddened and unmanned.

In vivid lines Mr. Taylor paints the pageantry of strange and terrifying seas and fiery sunsets, lines that recall descriptions in 'The Ancient Mariner.' Indeed, the turn of the line and the use of repetition to heighten effect often remind us of it.

At eve, before had disappeared
The last red look of day,
The sea back on its haunches reared
Like a hunted beast at bay.
The sea back on its haunches cast
As by some ominous force
For a sign to me of what would be
If I changed not my course.

But there were times of comfort and strengthening in the journey.

Yet have there hovered round me oft
Strange shapes of insubstantial air
That smiled and beckoned from aloft
And waved me to the golden strand
Where they were dancing, hand in hand,
With garlands in their hair,
A visioned band, so blithe, so bland,
So sweetly debonair,
That naught could be more fair, more free,
Than those sweet spirits were.

The quest is not in vain, for after the age of

stormy seas the voyager meets Him whom he has unknowingly been seeking.

And then it was I saw Him first :—
A radiance from within Him shone.
I knew I had put forth alone
And wondered who it was that durst
Be with me now.

He came and stood Him at my side—
Marvelling I asked Him ; He replied,
'To thee am I a stranger, yet
To me no stranger thou.
Thy end of search here hast thou met—
I am Thyself, and free.'

'O Self, but Thou art fairer far
Than I e'er thought could be !'
'Yea fairer, like a hidden star,
For all thy quest,' said He,
And at His each word a prison bar
Broke 'twixt heaven and me.

F. M. Hallward.

A poet is not always a safe guide to the merits of a brother craftsman's work, but Mr. Gordon Bottomley, who writes the Preface to a book of *Poems* by F. M. Hallward (Oxford: Blackwell; 5s. net), has done justice to some really striking verse. Not that it is all of the same quality. Many of the poems have no merit beyond that of adequate rhythm and euphony, but at least a dozen can claim a good deal more than this. Mr. Bottomley names some of them. They are found among the sonnets and in the poems coloured by the War.

We quote instead of these a few verses of

LOST CAUSES.

Wherever men have agonized and bled
To dignify the lives their fellows led,
And failed, and the old order reigned instead ;

Wherever men with breaking hearts, have tried
To raise again the flag for which they died,
And failed to raise it and been cast aside ;

Wherever men have given their all to be
The messengers of love and liberty,
And failing of it perished miserably ;

There, 'mid the riot of the passing years,
Their noisy merriment and noisier tears,
That little, frustrate voice is all He hears ;

Who, turning from the mighty and the wise,
Bent on a broken reed all-seeing eyes,
And from lost causes builded paradise.

In the House of My Pilgrimage (Longmans ; 4s. net) is the title of a little book of devotional verse for which preachers will be specially grateful. We say 'preachers,' because these poems are admirably adapted to pulpit quotation. Take this, for example, out of the five Nativity hymns with which the book opens.

A CHRISTMAS CAROL.

Moon, make a halo for His Head,
Stars, shine to guide us to His Feet,
Sun, let thy brightest beams be shed
Where lies the Baby small and sweet.
Sun, moon and stars before Him fall
This Baby cradled in a stall.
He made you all ! He made you all !

Flow'rs sweet in scent and fair in hue
Be plenteous where the Baby lies.
Songs, and sweet strains of music, too,
Smiles, and glad beams from human eyes.
Children, come dance with light footfall
To glad His watching Eyes withal.
He loves you all ! He loves you all !

Stained souls, slack wills, hearts bound to earth,
Sated, and still not satisfied,
Lips that laugh loud, yet know not mirth,
Go, seek to Bethlehem a guide.
From the sad entail of the Fall,
From sin's stern sway, from self's strong thrall
He saves us all ! He saves us all !

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